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CANADIAN FOLK-LORE FROM ONTARIO.

BY F. W. WAUGH.

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INTRODUCTION.

THE following common folk ideas and themes are current in various parts of central and southern Ontario. The material has been collected almost entirely from persons of British descent, and contains folk-lore derived from English, Irish, Scotch, Welsh, as well as continental sources generally. There is also a possibility of some elements having been introduced by the Pennsylvania Germans and the French.

Various students at large have found interesting variants of a number of folk-themes preserved among the descendants of British colonists in America. The present collection will tend to show that the field of observation is no more barren in Canada than in the United States. A number of data will also reveal a distinctly American character, resulting as they do partly from Old-World folk-ideas, and perhaps also to some degree from adaptations, inventiveness, or local growth.

Although we are unable to offer many ballads, folk-songs, and tales, we have no doubt that a considerable number of them are still in circulation among the old people in various country districts; and a

systematic attempt at their collection would surely bring some additional material.[1]

Following is a list of the informants from whom data have been obtained, with their abbreviated forms: —

B . . . . . Miss Agnes Baillie, London, Ont.
Ba . . . . . Miss Jean W. Barr, Elgin County.
Boyle . . . . . "Canadian Folk-Lore," by Dr. David Boyle ("The Globe," Toronto, 1898–1900).
Br . . . . . Le Roy Boughner, Simcoe.
CM . . . . . A correspondent of Dr. David Boyle, Manitou, Manitoba.
D . . . . . "Play Rhymes of the Dominion" (published by Miss Laura Durand of Toronto in "The Globe," Toronto, Nov. 13–Dec. 18, 1909).
EB . . . . . Miss F. Eileen Bleakney, Ottawa.
EO . . . . . An informant from an eastern Ontario city.
G . . . . . William Gates, Burford.
Gi . . . . . William Giffin, Sarnia.
GW . . . . . G. N. Waugh, Brantford.
H . . . . . Mrs. Richard Hutchison, Manitoulin Island.
LC . . . . . A lady correspondent of Dr. Boyle.
M. . . . . Capt. A. G. Midford, Ottawa.
McA . . . . . Peter McArthur, Appin, Ont.
NCW . . . . . Mrs. N. C. Waugh, daughter of Mrs. Richard Hutchison (see H).
O . . . . . Two Orillia informants.
R . . . . . A. J. Ritchie, Liskeard.
V . . . . . Mrs. E. W. Vanderlip, Langford, of English and Pennsylvania-German descent, Brant County, Ontario, mothe of Mrs. G. N. Waugh.
W. . . . . Mrs. G. N. Waugh, Brantford.
WO . . . . . An informant from a western Ontario town.

Besides information from these sources, I have drawn from various notes published from time to time in local newspapers, and otherwise unavailable. The most important of these are the series of "Play Rhymes of the Dominion," published by Miss Laura Durand of Toronto; and "Canadian Folk-Lore," by Dr. David Boyle (see under "D" and "Boyle," in the above list). No informants' names are given in the case of extremely common or well-known lore.

[1] In The Globe, Toronto, about 1898 or 1900, we find the following remarks by Dr. David Boyle: "A correspondent points out the sparsity of mythological, allegorical, and traditional stories. He says: 'I think if The Globe readers would only try, they could gather many such stories that would be very instructive to anthropologists, as well as to students of philology and history.' I think so, too, but it would seem that the non-appearance of such lore is the best proof that it does not exist in this province to any extent."

LORE ABOUT NATURAL PHENOMENA.

1. To see the new moon for the first time over the right shoulder is lucky. To see it through obstructions of any kind foretells misfortune during the coming month.

2. It is bad luck to see the new moon through a window, but good luck to see it with money in your pocket. (Br.)

3. If you see the new moon full in the face, you face your own luck for that month. (R.)

Many familiar moon beliefs are found: —

4. Pork must be killed at the full moon, otherwise the meat will shrivel up in cooking.

5. Seeds must be planted with the new moon, otherwise they will not grow.

6. Fence-posts should be put in at the full of the moon, else they will rot.

7. Cut the ends of the hair at the new moon, and it will grow better.[1] It will grow as the moon increases.

8. A family should never move except in the light or the increase of the moon: to observe this will bring prosperity and increase of possessions (M). It is possible that such ideas may, at least in part, have been influenced by certain passages found in the Bible (see Gen. i, 14, 16).

9. The moon is commonly regarded as a weather indicator.

10. One should not sow everything during the increase of the moon. It might be done with wheat and oats and pease, but it won't do for root-crops, because you want them to grow downwards, and this effect is best produced by sowing when the "farmer's friend" is on the wane. (LC.)

11. Potatoes should be planted in the full moon of June. (Br.)

12. It is unlucky to sow grain during the full or wane of the moon, as the grain will shrink. (R.)

13. It is unlucky to cut trees during the full or the wane of the moon. (R.)

14. A verse often repeated by the writer's mother (W) was, —

Evening red and morning gray
Is the sure sign of a fair day.
Evening gray and morning red
Sends the shepherd wet to bed.

15. Dogs or cats eating grass, and cuckoos or peacocks calling, are all signs of rain.

16. Rain is also indicated by swallows skimming low over the water.

[1] Believed also in Ottawa. (EB.)

17. A saying thought by Mrs. G. N. Waugh to be Indian was, "Three white frosts, then rain."

18. Some say that hens walking out in the rain is a sign of an all-day rain.

19. Kill a snake and hang it on the fence, and it will bring rain.

20. A halo around the moon is the sign of a storm. The number of stars inside the ring indicates the number of days before it will rain.

21. "A green Christmas makes a fat graveyard." This is a very common Old-Country proverb, also in common use here.

22. A series of signs indicating a mild winter are: (*a*) a scarcity of nuts for the squirrels, and of berries for the birds; (*b*) snakes and toads being about late in the season; (*c*) the thinness of corn-husks; (*d*) the natural drying and falling of the leaves; (*e*) the falling of the first snow on unfrozen ground; also (*f*) continued white frost. (W.)

23. Farmers, especially the older people, make use of the familiar method of observing the hog's milt. If this is larger at one end than at the other, the winter will be accordingly severe.

24. A thunder-storm early in March is considered by some to presage an early spring.

25. A rather complex method of telling the weather was given by Capt. Midford. According to this, the last Thursday and Friday of a moon decide the weather for the next moon. From midnight on Wednesday to Thursday noon decides the first quarter; from Thursday noon to 12 P.M., the second quarter; and so on. The average weather of the twelve-hour periods must be taken.

26. For a cat to eat grass is a sign of rain. (G.)

27. Whatever number of white frosts occur in February, just so many occur in May. (G.)

28. The last three days of any season rule the next three months. (Gi.)

29. Whichever way the wind blows on Good Friday will be the direction during the spring. (Gi.)

30. If Easter Sunday comes early, then spring will be early. (Gi.)

31. If it rains on Easter Sunday, it will rain on the six following Sundays. (Gi.)

32. To step on a toad is a sign of rain. (B.)

33. If a cat sleeps with its back to the fire, it is a sure sign of a storm. (LC.)

34. Friday is the fairest or foulest day of the week. (Br.)

35. When a goose walks east and flies west, rainy weather is near. (Br.)

36. If a cock crows in the rain, it will stop raining. (Br.)

37. If a cock crows as he goes to bed,
He will wake up with a wet head.
(Br.)

38 If a crane flies southeast, a rainstorm is near; if northwest, fine weather. (Br.)

39. A late fall of snow in the spring is said to have come "to eat up the other snow."

40. A fall of snow on ploughed land is said to be as good as a coat of manure.

41. When the snow falls in large, light masses, the "old woman" is said to be "picking her geese." (The same idea is expressed in one of Grimm's tales, called "Mother Holle.")

42. Thunder is said to sour milk.[1]

43. Lightning will never strike a birch-tree. (Br.)

44. The tree that has been struck by lightning is accursed. (Br.)

45. A pot of gold will be found at the end of a rainbow. (Brant County.)

46. The halo, accompanied by "sun-dog," especially when cross-like in appearance, is often regarded as supernatural, and generally with a religious significance.

47. Natural phenomena are probably responsible for a certain class of superstition. An old lady told of a ball of fire entering a house and resting on the corner of a large chest in a certain room. Shortly after this, one of the family died. The writer's father stated that his mother had seen a ball of fire as she was walking along the road one night. It stopped whenever she did, and went ahead when she resumed her walking. It was not stated, in the latter case, whether or not a death occurred as a result.

48. St. Elmo's lights were said by Dr. Boyle to have been seen on one occasion playing about the masts of a vessel which was subsequently lost, on Lake Ontario.

49. Dew is supposed to fall from somewhere, in the same way as rain.

50. Night air is thought by some to be injurious.

51. A glass or earthenware vessel is said to "sweat" when moisture is deposited on it, the belief being that the water exudes through the vessel as perspiration does through the pores of the body. The sweating is said by some to indicate rain.

DAYS AND SEASONS.

52. If Christmas decorations are left up too long, bad luck will result. They should be taken down before the month is out. (NCW.)

53. A lady of Irish parentage, residing in Ottawa, states that the decorations should be removed before Epiphany.

54. Never begin work or start upon a journey on Friday.

55. Aside from the religious point of view, it is believed by some to be unlucky to perform any work whatever on Sunday. (M.)

[1] Believed also in the vicinity of Ottawa. (EB.)

PLANT-LORE.

56. To find a four-leaved clover is a good omen, while some consider the finding of a five-leaved clover the reverse. Some say you will never find a four-leaved clover while you are looking for it.

57. Regarding clover-leaves, —

Find a two, put it in your shoe;
Find a three, let it be;
Find a four, put it over the door;
Find a five, let it thrive.
(Br.)

58. Never say "thanks" for a pin or for a plant, as the plant will not grow. To counterbalance this, if you steal a slip, it is sure to grow. (G.)

59. If one thanks the giver of plants or cuttings, the plants will die. (Br.)

60. In the spring, if

You pluck the first blow (blossom),
Break the first brake,
Kill the first snake,
You'll do anything you undertake.
(G.)

61. Good luck will attend him who breaks the first fern-frond seen in the spring. (Br.)

62. It is unlucky to pluck a branch on which are growing both blossoms and matured fruit. (Br.)

63. To insure its bearing again, one should thank the tree from which fruit is gathered. (Br.)

ANIMAL-LORE.

64. It is commonly believed that the small nematode worm (genus *Gordius*) found in ponds and mud-holes is produced from horse-hairs which have fallen into the water.[1]

65. Spiders are said to inflict severe bites, which are indicated by red spots.[2]

66. Children frequently catch a daddy-long-legs (*Phalangium cinereum*) and hold it by the hind and middle legs, at the same time saying, "Daddy-long-legs! tell me where my cows are." The pointing motion made by the insect with its front legs is supposed to indicate where the cows are located.

[1] Believed also in Ottawa. (EB.) [2] A belief current also in Ottawa. (EB.)

67. Always put a spider out of doors, and say, "Bring me riches." (G.)

68. A cobweb hanging from the ceiling will bring a new beau to the young woman who detaches it. (EO.)

69. It is unlucky to kill a spider.

70. It is unlucky to find a spider in your room in the morning. (R.)

71. When a cicada is found with the W-shaped veining of the wings particularly well marked, war is thereby indicated.

72. A lady-bird beetle is placed on the hand or arm, while the child says, —

> "Lady-bird, lady-bird, fly away home!
> Your house is on fire, and your children's alone."

The lady-bird will then fly away.

73. The dragon-fly, or "devil's darning-needle," will sew your mouth up, or, according to others, will fly in one ear and out the other. (N. McCutcheon, Manitoulin Island.)

74. A hive of bees will not stay in the possession of a quarrelsome family. (O.)

75. It is unlucky, on finding a cricket in your room at night, to kill it. (R.)

76. It is lucky to have a cricket in your house or room. (R.)

77. It is lucky to find a spider in your room at night. (R.)

78. The ticking of a "death-watch" beetle (*Anobium striatum*) indicates death.

79. If a moth lights on the mother of a newly-born infant, the death of the latter is sure to follow. (O.)

80. It is lucky to find a lady-bird (beetle) on one's clothing.

81. The calcareous body often found in the head of the crayfish is very lucky. (Br.)

82. The large numbers of small toads or of fish-worms which sometimes appear after a shower are popularly supposed to have come down with the rain. In one instance a "lizard" was said to have descended in this way. The "lizard" was probably a newt, which is quite likely to appear during a rain.

83. Besides their ability to produce warts by contact, toads are credited with being able to remain alive while embedded in the solid rock for immense periods of time, or deep down in the earth.

84. To kill a toad will cause the cow to go dry. (CM.)

85. It is quite commonly believed, possibly among the less educated classes, that persons drinking from a spring or stream of water may swallow a snake or "lizard," which will continue to grow and reproduce inside of them, eventually causing their death. A man at St. George, Ont., nearly died from swallowing a snake in this way, but took hot sheep's blood as a remedy.

86. Snakes are said to be able to sting with their tongues; while practically all our snakes, nearly all of which are harmless, are credited with being very venomous.

87. The milk-snake (*Lampropeltis doliatus triangulus*) is said to suck cows and to steal the milk from dairy-pans.

88. Some snakes (the garter-snakes, for instance) are said to open the mouth and allow their young to wriggle inside for shelter.

89. If a snake be cut in pieces, there will be life in all of them until sundown. (Gi.)

90. Kill the first snake you see in the spring, and you will have good luck.

91. Killing a snake will gain a friend. (NCW.)

92. Kill the first snake you see in the spring, and you will finish all your undertakings that year. (W.)

93. The snapping-turtle (*Chelydra serpentina*) is said to have nine kinds of meat in its body.

94. When set at liberty, a turtle is said immediately to set out for the nearest body of water.

95. The idea that fish, more than other articles, are "brain-food," may also probably be considered folk-lore.

96. Fish-worms found in a graveyard at night are the best for fishing.

97. It is considered lucky, when fishing, to spit upon the bait. (G.)

98. If you tell lies, you will catch no fish. (EO.)

99. Many country people believe that thunder affects the hatching of eggs. Experts state that the belief has no foundation in fact.

100. An old woman (Paris, Ont.) believed that if a red cloth were hung up in the hen-house, the hens would lay better.

101. All large hawks are considered to be chicken-killers, which is known not to be the case.

102. If the first robin seen in the spring is on the ground, bad luck is indicated. The higher up the robin is sitting, the better the luck. (NCW.)

103. It is unlucky to have a flock of crows fly over your head. (R.)

104. It is unlucky for a cock to crow in the evening. (R.)

105. It is lucky to have a bird fly into your room. (R.)

106. A death in the family is indicated if a bird flies into the house or pecks at the window.

107. A pigeon flying into a house, apparently through the wall, and out again, is taken by a certain family to foretell the death of one of its members. (M.)

108. The crowing of a hen is a sign of death. (EO.)

109. To pick up a peacock's feather in the yard of a new house is a sign of bad luck (death) to the coming occupants. (EO.)

110. When a bird flies into a room, each person over whose head it flies will die within a year. (Br.)

111. To hear a screech-owl for three consecutive nights presages death to a member of the family. (Br.)

112. When a rooster crows at the door, some one is coming to see you. (W and EO.)

113. In docking a dog's tail, it is said that the operation is best performed with the teeth. Some farmers castrate domestic animals in the same way.

114. Cats are believed to suck the breath of children if they are allowed to lie beside them.[1]

115. When you move from one house or locality to another and take the cat with you, you should butter its feet. If the cat licks them off, it will stay. (M.)

116. Farmers sometimes "make a cud" for a cow which is supposed to have lost its own (a quite unnecessary proceeding, by the way). Among the farmers in Brant County, the cud was made from a wisp of hay twisted up. Other materials are sometimes used elsewhere, such as a salt herring.

117. A farmer living near Port Rowan, Ont., was very much bothered with rats about his barns. He had tried every means to get rid of them, but without avail. At last, on the advice of a friend, he wrote a friendly letter to the rats, telling them that his crops were short, that he could not afford to keep them through the winter, etc., and that for their own benefit he thought they should leave him and go to some of his neighbors who had more grain. This letter the farmer pinned to one of the posts in the barn for the rats to read. In two days every rat had left his premises. (O.)

118. To see a white horse is lucky. Very soon after this you will see a red-headed girl.

119. A bit of school-boy's lore has it that when you see a white horse, you should wet your finger, touch the back of the other hand with it, then strike the spot with the clinched fist. Two hundred of these performances (called "stamping") will bring good luck. (Goldwin Waugh, Toronto.)

120. It is bad luck to kill a cat.

121. The first colt or lamb in the spring brings you good luck if it is coming toward you. If the reverse, it is bad luck. (Ba.)

122. If one counts one hundred white horses, he will find some silver money. (EO.)

123. To have a black cat come to the house is an excellent omen. (EO.)

124. The rabbit's foot is exceedingly lucky if carried in the vest-pocket. (Br.)

125. It is unlucky to have a black cat look in at your window. (R.)

126. It is unlucky for a cat to cross your path. (R.)

[1] Familiar in Ottawa. (EB.)

127. It is unlucky for a strange cat to come to the house. (R.)

128. It is unlucky for a preacher and a white horse to travel on the same steamer. (R.)

129. It is unlucky to meet a lean pig. (R.)

130. It is lucky to have a cat follow you, especially if it be black. (R.)

131. When you see a white horse, spit over your finger (omen among small boys). (R.)

132. When a dog howls near the house, the direction in which he is facing indicates the house in which a death will take place. (Mrs. W. Campbell; Irish; Brantford.)

133. If one dreams of a gray horse, a death will soon follow. (EO.)

134. To see three wolves signifies death. (R.)

135. When a cat rubs its paws over its ears in washing, visitors are to come. (LC.)

THE HUMAN BODY.

136. It is unlucky to pull the hairs from a mole (on the person). Moles are considered as indicating money.

137. If you comb your hair after dark, you comb sorrow to your heart. (O.)

138. Regarding the cutting of the finger-nails: —

> Cut them on Sunday, your safety seek:
> The Devil will chase you the whole of the week.
> (O).

139. Some say that to cut the nails on Sunday will cause you to do something you will be ashamed of before night. (O.)

140. If an infant's nails are cut before it is six months old, it will be a thief.

141. It is bad luck to stub one's toe. (Br.)

142. If your right hand itches, you will shake hands with a stranger; if the left, you will receive money. (Br.)

143. If either ear burns after sundown, it is a good sign. (Br.)

144. Placing the feet on the table is a bad-luck omen. (R.)

145. To meet a cross-eyed person first in the morning (signifies) bad luck for the day. (R.)

146. It is unlucky also for a woman to meet a red-haired woman early in the day. (R.)

147. It is unlucky for a man to meet a red-haired man early in the day. (R.)

148. It is unlucky to stub the left toe. (R.)

149. It is unlucky to have a gentleman with a flat foot call on New Year's Day. (R.)

150. It is lucky, in entering a church, to enter by stepping in with your right foot. (R.)

151. It is lucky to meet a cross-eyed person first in the morning (good luck to some). (R.)

152. It is lucky to dress the right foot first with both shoe and stocking. (R.)

153. It is lucky to have a gentleman with a neat foot call on New Year's Day. (R.)

154. A drop of blood falling upon the name of a person inscribed upon a membership-roll was taken to mean that the owner of the name would die very shortly. The person's death was said to have taken place in a short time. (Name of informant forgotten.)

155. If the bottoms of your feet itch, you are going to travel. (NCW.)

156. White spots on the finger-nails mean, commencing with the thumb, —

A friend, a foe,
A present, a beau,
A journey to go.

157. If your nose itches, your mouth is in danger.
You will kiss a fool or talk with a stranger.
(W.)

158. If your right palm itches, you will shake hands with some one soon (W). According to others, it is a sign that you will soon get some money.

159. If you stumble or trip with your right foot in going into a house, you are welcome; if with your left foot, you are unwelcome. (NCW.)

160. If one's left ear burns, some one is speaking evil of one; if the right ear, some one is speaking well.[1] Have seen some try to ascertain who the person is by naming their friends aloud. The name of the person uttered as the ear ceases to burn is that of the guilty one. (EO.)

161. A Scotch belief is that the itching (or scratching) of the right eyebrow indicates the coming of relatives; while the itching of the left eyebrow indicates the coming of a very near relative or member of the family (the left side being nearer the heart). (EO.)

162. If your tongue gets sore, you have been lying. (Br.)

163. Whoever chokes while speaking is telling a lie. (Br.)

164. A person with his front teeth wide apart will live a long way from his home. (Br.)

165. Sneeze on Monday, sneeze for news;
Sneeze on Tuesday, sneeze for shoes;

[1] This is familiar in Ottawa. (EB.)

Sneeze on Wednesday, sneeze for a letter;
Sneeze on Thursday, for something better;
Sneeze on Friday, sneeze for sorrow;
Sneeze on Saturday, see your love to-morrow;
Sneeze on Sunday, your safety seek,
Or Satan will have you the rest of the week.

(Br.)

166. Hair on the arms and body is considered a sign of strength.

HOUSEHOLD-LORE.

167. Salt which is borrowed should never be returned.

168. If you spill salt, you must gather it up and throw it into the fire, otherwise a quarrel is presaged. (W.)

169. No receptacle containing salt, such as a salt-cellar or bag, should be emptied entirely, or bad luck will result. (M.)

170. The writer's grandparents used to throw salt into the stove to stop a chimney from burning out.

171. If you break a mirror, you will have bad luck for seven years.

172. To drop a pair of scissors indicates a disappointment.

173. Sing before breakfast, and you will cry before night.

174. When moving, never take the broom away with you.

175. To drop a glass of any kind without breaking it is lucky.

176. If you boast of not having broken any chinaware or other utensils, you are bound to break something soon. (NCW.)

177. It is unlucky to pass under a ladder or stairway. If the person makes a wish in passing under, the bad effects will be undone.

178. It is bad luck to enter a house by one door and go out by another.

179. It is unlucky to pass another on the stairs, or to stumble in going up.

180. To sit on the table is unlucky; also to raise your umbrella in the house.

181. It is considered lucky to move, or to make a change every seven years.

182. For two to wash at the same time or to wipe on the same towel together is unlucky; but some say, "Wipe on the same towel, and be friends forever."

183. To give another the present of a knife or any sharp instrument will sever friendship. The article should be paid for with a cent or some small amount.

184. A servant working at the writer's place objected to sweeping the floor after tea, for fear she would cry or meet with a disappointment before the next night.

185. To cut bread without disconnecting the slices is a sign that you will not have a new dress for two years. (NCW.)

186. If a sheet is inadvertently put on a bed wrong-side out, bad luck will result. If both the upper and lower sheets are reversed, good luck is indicated. (NCW.)

187. If any one starts to make a bed, it is unlucky to the owner for another to finish it. (NCW.)

188. Never lay a rake on the ground with the teeth up, else poor crops will be the result. (M.)

189. To break a rake denotes strife. (M.)

190. Do not throw water out of a door or window, or you will have trouble. (M.)

191. It is unlucky to hang a garment on a deor-knob or on the back of a door. (M.)

192. Knocking a chair over is the sign of a quarrel before the day is ended.

193. If a woman is making soap and a man stirs it, all will be well; but if another woman stirs it, the soap will be spoiled. (NCW.)

194. Sparks flying from a wood fire mean money coming to you. (NCW.)

195. To sing before you eat (indicates that) you'll be disappointed before you sleep. (G.)

196. It is unlucky to re-enter a house when starting on a journey. (G.)

197. To lose a key means a great disappointment. (B.)

198. If you lose a parcel, you will receive a foreign letter within a week. (B.)

199. It is unlucky to lose a penknife. (B.)

200. When starting on a journey, if you wish to have luck, you must not meet a cross-eyed person, a red-haired woman, or a white horse. You must not turn back. If forced to do so, you should go into the house and sit down and count seven. (O.)

201. It is bad luck, when moving, to take with you a broom, a cat, or a wood-pile. (O.)

202.

A Saturday flit,
A short sit.

(O.)

203. A loaf of bread should never be turned upside down on a table. It is bad luck. (O.)

204.

If the wood defies the fire,
You'll get something you don't desire.
If you sing before you eat,
You'll cry before you sleep.

(O.)

205. It is bad to make a cut in an unbaked loaf. It should be pricked with a fork if you wish good fortune. (O.)

206. Knives thrown one across another on the table indicate that a quarrel will take place soon in the household. (M.)

207. The spilling of salt is unlucky; but the bad effects of such an accident can be offset by throwing a few grains of the salt over the left shoulder (one informant says the right shoulder; LC). Burning some of the salt will also break the spell.

208. The game of whist is not free from its signs and omens. Some players always play in line with the grain of the table. The turning of one's chair an odd number of times is thought to bring luck in this game. (LC.)

209. It is unlucky for a lamp-glass to break in one's hands from no apparent cause. To break three glasses in succession is an extremely bad sign. (EO.)

210. It is unlucky, in moving, to clean the room or house you leave. (R.)

211. It is unlucky also to carry ink about, or to spill ink. (R.)

212. It is unlucky to have a woman as a caller first on Monday morning. (R.)

213. It is unlucky to hand salt to another person; bad luck to the other person; also a quarrel. (R.)

214. It is unlucky, after sitting down to the table, to change your place. (R.)

215. It is unlucky to turn a bed on Sunday. (R.)

216. It is unlucky to use poplar in any piece of furniture in a house or camp, or for a lumberman to snub his raft to a poplar. (R.)

217. It is unlucky to look into a mirror before retiring. (R.)

218. It is unlucky to go directly through a house without stopping or sitting down. (R.)

219. It is unlucky to meet an old woman. (R.)

220. It is lucky to have an extra knife, fork, or spoon at the table. (R.)

221. It is lucky to drop the scissors so that they fall into a crack. (R.)

222. To open an umbrella and hold it over your head in the house is a good omen to some. (R.)

223. Three lighted lamps on a table are a sure sign of a death. (O.)

224. The creaking of the boards or furniture in any part of the house indicates that something from that room will soon be required for a funeral. (EO.)

225. Cutting thick slices of bread is a sign some one is coming hungry. The same thing is indicated if you take food when you already have some. (EO.)

226. To walk up the back stairs and down the front will bring a visitor. (J. O'Leary, Toronto; Irish descent.)

227. If you drop a fork, a gentleman is coming to visit; if a knife or a spoon, your caller will be a lady. (W.)

228. If bubbles form on the surface of tea poured into a cup, money is indicated; but you must drink them to secure this result.

229. If chairs are placed back to back accidentally, a stranger is coming. (NCW.)

230. In taking dinner anywhere, always leave a morsel on the plate at the end of the meal. If you do this, you will be asked to dine again, and *vice versâ.*

231. If you have difficulty in making the fire burn, your wife or sweetheart is bad-tempered or in a bad humor. (NCW.)

232. If a woman drops a dish-cloth, a greater slouch than herself will come (EO). Another saying has it that a visitor is indicated.

233. Setting an extra plate for a meal indicates a visitor. (EO.)

234. If two knives, instead of a knife and a fork, are set for any one at the table, a wedding will soon take place. (EO.)

235. If the scissors be dropped, a caller is coming from the direction towards which the points are sticking. (Br.)

236. A piece of stem floating in a cup of tea indicates a visitor. If it is short, the visitor will be of short stature; if long, the visitor will be tall. To tell when he or she is coming, place the stem on the back of the left hand and hit it with the back of the right. The number of times you have to strike until it sticks to the right indicates the number of days until the visitor's arrival.[1]

ADORNMENT AND ARTICLES OF DRESS.

237. Boys with whom the writer went to school used to say, —

> "Meet a pin and pick it up,
> All the day you'll have good luck."

238. If you drop an umbrella or a pair of gloves, let some one else pick them up, or you will have a disappointment.

239. It is unlucky to place a new pair of shoes on the table. To place a pair of shoes of any kind on the table is the sign of a quarrel before the day is over. Never place a pair of shoes higher than the head. (M.)

240. If you put any article of clothing on wrong-side out, you must leave it thus until you have a legitimate reason for changing it, or you will have a disappointment before the day is over. (W.)

241. If, in making a garment, you prick your finger until the blood comes, you will live to wear the garment out. (W.)

[1] This is familiar also in Ottawa. (EB.)

242. To lose an umbrella means failure in business. (B.)

243. To drop an umbrella means bad luck for the day. (B.)

244. If you put a garment on wrong-side out accidentally, it is excellent luck; but if you take it off and right it, your luck turns to bad. (O.)

245. Boots and shoes raised off the ground are bad-luck omens. (R.)

246. It is bad luck, in dressing, to put on any article of clothing inside out. (R.)

247. If you try on mourning-garments or other articles of clothing, you will have cause to mourn before the year is out. (Mrs. J. Hutchison; Highland Scotch.)

248. If a pair of shoes are placed on a table, before they wear out they will be placed on a corpse. (M.)

249. If your shoe-laces come untied, some one is talking about you or is in love with you.

FOLK-MEDICINE.

General Ideas.

250. Witch doctors were formerly consulted and held in some repute. The writer's grandfather, E. W. Vanderlip, once visited one who lived near Hamilton and was treated for dyspepsia. It was impossible to procure a description of the treatment.

A number of fallacious or old-fashioned medical ideas come under this heading: for instance, —

251. Baldness and consumption are necessarily hereditary.

252. Boils are an evidence of "bad blood," which requires to be "drawn out" by means of poultices.

253. Itch was formerly called "seven-year itch," because of ignorant methods of treatment. The clothing of those affected was burned, and the patients themselves sometimes buried in the earth to their necks. "Seven" is a favorite mystic number.

254. Nine days was a favorite number in which certain diseases were supposed to come to a crisis. This also comes under the category of magical numbers.

255. In rubbing or massaging another, the treatment will be more effective if the last three fingers on the hand are used. (Mrs. J. Hutchison.)

256. The body renews itself every seven years.

257. When a person loses a limb, its strength is supposed to go into the remaining limb (on the opposite side), thus making the latter twice as strong.

258. There is a belief still prevalent that if a well and vigorous person sleeps with one who is thin and sickly, the latter will "take the

strength away" from the former, thus becoming well at his or her expense. An aged person can in the same way absorb the strength from one who is younger. Conversely, to sleep with an old person is unhealthful, as it saps the vitality (Mrs. R. Hutchison). This may have been derived, as are probably a number of other folk-ideas, from certain scriptural narratives (cf. the maiden who slept with the aged King David). A friend informs me that the Germans of Waterloo County, Ontario, believe that if a guinea-pig be put in bed with a man suffering with rheumatism, the disease will gradually leave him and be communicated to the animal.

259. It was believed, within the writer's recollection, that "black knot" on fruit-trees, and other similar diseases, were communicable to human beings.

260. Sties, poisoning from poison ivy, and other complaints, can be contracted by simply looking at the person suffering from them.

Folk-Remedies.[1]

261. Mrs. N. C. Waugh states that it is quite commonly believed on Manitoulin Island that the mother's saliva is good for certain minor troubles of babies; for instance, inflammation of the eyes.[2]

262. The danger lying in the indiscriminate use of poultices has been referred to elsewhere. Rotten apple was a material frequently used in the writer's younger days for "black eye." Cow-dung is sometimes applied for the same purpose or for "inflammation" of the eye.

263. Chewed tobacco is also employed as an application to felons, boils, and cuts. Fat pork is used for similar purposes.

264. A bed of cedar-boughs is recommended for consumption (Jonathan Hutchison). Medicinal virtue is supposed to be absorbed into the body.

265. If a child has the whooping-cough in the spring before the leaves are out, the cough will leave when the leaves open; if during the summer, the cough will leave when the leaves go (informant was of English descent).

266. A remedy for intestinal worms is Indian turnip, dried, grated, and sweetened. (W.)

267. An old gentleman of Scotch descent, born in Lanark County and living on Manitoulin Island, used the following procedure for the cure of wounds in animals: Three sweet-apple scions of different

[1] We have noted a few similar remedies in a brief collection by E.-Z. Massicotte, entitled "Les remèdes d'autrefois," in La Revue Populaire, 1909; among these we find treatments for sore throat, warts, and swellings. A number of cures for such complaints as warts, sties, nose-bleed, rheumatism, and a few others, are given in Current Superstitions (MAFLS 4 [1896]).

[2] Regarding "saliva charms" see JAFL 3 (1890): 51.

lengths are procured, and each rubbed three times all over the wound. They are then carried home by the operator of the cure, and subjected to some secret treatment there. It is said that, at any rate, no word-formula is used. At this stage of the treatment the cure can be made to progress either favorably or unfavorably, at will. It is said that the twigs will become pulverized after a while. An important part of the cure is the diet and treatment of the animal, which must be fed on hot mash, oats, chip, and similar foods. It must be exercised daily and kept moving, especially if the wound is discharging, and must also be kept very clean. The wound must be washed well with warm water before the twigs are applied. The emphasis laid on the treatment before and after seems to suggest that the twigs might be dispensed with.

268. The same informant was believed to possess wonderful abilities in the matter of stopping hemorrhages. It was not necessary for him to be present in order to stop these. Some formula or scriptural quotation was employed.

269. The seventh son of the seventh son can stop hemorrhages, as can also the seventh son. (W.)

270. To stop nose-bleed, place a key or a coin on the back of the neck;[1] or snuff the smoke from a puff-ball (*Lycoperdon*).

271. An old-fashioned first-aid for wounds or bleeding was to apply a bunch of spider-web.

272. For bee-stings, apply some clay or mud. The bee is supposed to die after it stings one.

273. For sore eyes, wear ear-rings. This remedy was formerly frequently used by men.

274. Heat hops or salt in a bag, and apply for neuralgia or toothache.

275. Tobacco-chewing is recommended for toothache and as a preventive of decay in teeth. It is also supposed to prevent the inhalation of dust in threshing.

276. If an animal develops rabies at any time after having bitten a person, its victim will develop it also. If the animal be killed, the danger is removed.

277. Goose-oil is rubbed on for sore throat. A bit of red flannel or a dirty sock worn around the neck will also cure.

278. For lumbago, rheumatism, colds, or chest trouble, wear a piece of new red flannel over the part affected. The flannel may be aired, but not washed. When it is unfit for further use, a fresh piece may be applied. (Miss Stacey; Irish; Toronto.)

279. A home remedy for ringworm is to burn a cotton rag on an axe or a smoothing-iron, then to rub the resultant moisture or "sweat" on the affected part. (W.)

[1] Familiar in Ottawa. (EB.)

280. A sty may be cured by rubbing with a wedding-ring,[1] or even with a gold ring (according to some). Another cure is to melt snow which has fallen in May, and bathe the eyes with it (Mr. Sloan; Toronto). A young woman of Irish descent rubbed a gold ring and a cat's tail on a sty to cure it.

281. A common saying is, "Feed a cold and starve a fever."

282. A knife-blade or other cold metallic object should be held on to prevent blackening of the eye. (W.)

283. Have often heard that Spanish fly is effective as a love-potion. It is given (in homœopathic doses?) in candies.

284. Some negro's wool, or wool from a black sheep, packed into the ear, will stop the earache. The oil of the skunk and other animals dropped into the ear is used for the same purpose.

285. For goitre, wear a string of beads about the neck.

286. School-children on Manitoulin Island used to say that drinking snow-water would produce goitre.

287. The seventh son can cause goitre to disappear by rubbing. (W.)

288. Rub the neck three times with a green frog, which is then thrown away. The goitre will disappear. Another remedy consists in touching the goitre with a live frog. The animal is then buried head downwards in the ground. As the frog decays, the goitre will disappear. Rubbing the neck with a live snake, or with a snake-slough, is still another remedy. To cure goitre, one is also advised to wear blue beads or heavy beads, the weight in the latter case being considered beneficial. A dead man's hand placed on the neck is another.

289. A Manitoulin Island informant (James Watson) made use of a weasel-skin as an application for goitre. The fur was turned inward or next to the person.

290. Mrs. Richard Hutchison kept a weasel-skin as a remedy for caked breast. The skin was moistened before application, the fur side being turned outward.

291. For boils, boil a quantity of gunshot in milk, and drink in small doses daily. An old-fashioned remedy was to take sulphur and molasses in the spring. Every boil is said to be worth five dollars. A friend informs me that he was directed by a French-Canadian woman to apply a piece of snake-skin to a boil to bring it to a head.

A considerable number of cures are given for warts: for instance, —

292. Take some gravel from the lake shore, rub it on the warts, then wrap it up and throw it away.

293. Touch the warts with an old dish-cloth, which is afterwards buried. As the dish-cloth rots, the warts will disappear.

[1] Believed also in Ottawa. (EB.)

294. Let a grasshopper or locust "spit tobacco-juice" on them; or apply milkweed-juice.

295. Take a string and tie as many knots in it as you have warts, then throw it away. As the string rots, the warts will disappear.

296. Wash the warts with water which has collected on a rotten stump or log. (GW.)

297. Chew up some tobacco, then take as many small pieces as there are warts, rub these on the warts, wrap them up, and throw them away. Whoever picks them up will get the warts. (GW.)

298. Take a piece of fat pork, rub it on the warts, and throw it where a dog will get it. (GW.)

299. Apply the water which collects on cow-excrement. (GW.)

300. Write the number of the warts on a piece of paper, steal a dish-cloth, wrap the paper up in it, and throw it on the road without any one seeing you. Whoever picks the parcel up will get the warts. (GW.)

301. A Negro woman living in Toronto gave the following direction: Cut as many notches in a stick as you have warts, then bury the stick in the ground; and as it decays, the warts will disappear.

302. Getting the hands wet in water in which eggs have been boiled was given as a cause for warts. There is also the familiar explanation that they are caused by the secretion from a toad's skin.

303. To throw the combings of one's hair out of doors causes headache when the sun shines upon it. (G.)

304. A black ribbon tied about the throat prevents nose-bleed. (G.)

305. Wearing amber beads cures goitre. (G.)

306. Never throw combings from your hair out of doors, for the birds may take them to build their nests, and you will have a headache. (Gi.)

307. Don't rock an empty cradle: it will make baby's head ache. (Boyle.)

308. To cure a sty, rub it three times with a wedding-ring (see No. 280).

309. To secure good, sound teeth, as the milk-teeth were extracted, each girl swallowed them. The son, who refused to swallow his teeth, was the only member of the family who had an unsound tooth in his head. (Informants were Scotch; WO.)

310. To remove warts, take as many peas as there are warts, rub a pea on each wart, tie the peas in a package, and throw over the left shoulder while walking on the street. Whoever picks the package up will get the warts. (WO.)

311. A horse was cured of the heaves by some one catching three living toads and forcing the poor beast to swallow them. (EO.)

312. A cure given for inflammation consists in placing the entrails

of a chicken while still warm on the person afflicted. As these draw the inflammation, they will turn black. (EO.)

313. Live fish-worms are applied to a boil. (EO.)

314. When a child loses a tooth, he should cast it over the left shoulder, or burn it, so that its successor will come in straight. (EO.)

315. Wear a nutmeg in the hollow below the throat for sore throat. (CM.)

316. Wear ear-rings for sore eyes. (CM.) (See No. 273.)

317. Wear green glass beads for erysipelas. (CM.)

318. For warts: Scratch the warts with a match, and then make a scratch on the stove-pipe. When the scratch disappears, so do the warts. (CM.)

319. Another is to rub the warts on any place where a white pig has rubbed itself. (CM.)

320. Garden live-for-ever is supposed to contain an evil spirit that preys on the weakest member in the family, and will eventually kill him, if it be allowed to thrive. (Br.)

321. A raw potato, a piece of elder, or a horse-chestnut carried in the pocket will cure rheumatism. (Br.)

322. A bit of wild cherry or elder, if carried in the pocket, will render one insensible to the effects of poison ivy. (Br.)

323. The juice of three different plants, if rubbed on the wound, will cure a nettle-sting. (Br.)

324. Steal a pod of green peas at midnight in silence and secrecy, shell it with eves shut, and rub each pea on a different wart, then wrap them in paper and bury. (Br.)

325. Cut a notch for each wart in an elder-stick and bury it. (Br.)

326. Prick each wart with a needle, then sell the needle. (Br.)

327. Steal a dish-cloth, rub it on the warts, and bury it under the eaves. (Br.)

328. Take a hair from a gray horse, wind it around the wart, and hide it under a stone. (Br.)

329. Three hairs from a black cat's tail will cure a sty. (Br.)

330. If the person who has had his tooth pulled keeps his tongue on the cavity, a gold tooth will grow in. (Br.)

331. Raccoon-oil, bear-oil, and skunk-oil are rubbed on the joints to make them supple; probably from an idea of sympathetic magic.

332. Sand is sometimes eaten as a cure for dyspepsia or as an intestinal corrective.

333. The synovial fluid from the joints of animals is supposed to be good for the joints; that is, to render them more supple, or as a remedy for rheumatic symptoms. It is applied by rubbing.

334. Black currants are considered good for the sick.

335. The water of so-called "sulphur springs" is in considerable demand as a general curative drink.

BIRTH AND CHILDHOOD.

336. It is popularly believed that a child may be affected prenatally in various ways. Hand-like discolorations in infants, for instance, are attributed to blows received by the mother. Even the sight of unpleasant objects is supposed to produce similar effects. One woman was frightened at a mouse, in consequence of which her child exhibited a mouse-like excrescence. Another was frightened by a rabbit, upon which the child was born with a hare-lip.

337. Children may also be afflicted with various cravings as a result of such influences. A certain woman had an abnormal desire for an alcoholic beverage, which was denied her by her husband. As a consequence the child had a similar craving. The same idea is held with regard to various foods. In such cases, if the woman's appetites or desires be satisfied, the child will not be injuriously affected.

338. A baby should have a fall before it is six months old if it is to have good sense. (An Ottawa informant.)

339. A gift of some kind should be placed in the hand of a newly-born child the first time you see it. This is for luck. Any sort of trinket will do. (An Irish woman living in Toronto.)

340. The first house an infant is taken to will have a birth in it within a year. (O.)

341. To kiss a newly-born baby brings good luck. (EO.)

342. A baby must not see itself in a glass, or it will be vain. (EO.)

343. If a child is born with a tooth, it will be hanged. (EO.)

344. If its mother carries it in her arms the first time she walks in the open air after its birth, it will never take a serious cold. (EO.)

345. The first house its mother enters with it in her arms will be sure to receive a similar blessing (i.e., have a baby, too) during the year. (EO.)

346. To take a newly-born babe into the topmost room of the house, then into the basement, and then into every room in the house, is lucky. (R.)

347. It is unlucky to name a baby after a dead person. The child, it is said, will die very young. (G.)

348. If a child has two crowns on its head, it will live in two kingdoms. (EO.)

349. If it is born with a "veil" covering the face, it will be gifted with "second sight." (EO.)

DEATH AND BURIAL.

350. A person who is ill of some lingering disease is said to be liable to pass away with the falling or budding of the leaves. Some say, also, that death is most likely to take place at sundown or at ebb-tide.

351. Mrs. G. N. Waugh states that near Brantford, Ont., in the neighborhood in which she was brought up, it was commonly believed that the kind of feathers in a dying person's pillow was of importance. It was believed that pigeons' feathers, for instance, disturb the dying. The idea here seems to be based on sympathetic magic. The pigeon being a restless bird, reclining on its feathers would not allow peacefulness or repose.

352. The same informant remembers that on at least one occasion her maternal grandfather (named Westbrook) "told," or informed, the bees that a member of the family had died. He had eighteen swarms at the time, and it was believed that they would die if they were not apprised of the happening.

353. The position of the body in "laying it out" is also important. This should be east and west, with the feet to the east. A similar position should be preserved in burial. In removing the body from the house, it should be carried out feet foremost.

354. Fretting or weeping near a corpse will disturb its rest (according to an old lady of English extraction).

355. The wake, in a more or less modified form, is still common, though sometimes it is done away with entirely.

356. All parts of the body should be buried together, if possible. At any rate, all parts should receive burial. An amputated limb must not only be buried decently, but must be laid in a comfortable position beneath the soil, otherwise the owner of the limb will feel pain where it was located before amputation.

357. The writer remembers hearing stories quite frequently to the effect that the hair and beard will grow after death. The hair in such cases was said sometimes to grow to an extraordinary length.

358. In a room in which lies a corpse, a mirror should always be covered. (G.)

359. It is unlucky to meet a funeral. (G.)

360. Luck will not attend the family in which a death occurs unless the clocks are stopped at the hour of death and the mirrors turned facing the wall. (Br.)

361. If one places his hands on a dead person, he will not dream of the corpse. (Br.)

362. The custom was formerly observed in Elgin County of opening the door of the room in which a corpse was lying to let his spirit depart into the unknown; also that of "telling the bees." Crape was sometimes tied to the hives, and left there until after the funeral. (Ba.)

363. It is unlucky for a hearse to stop in front of a house. Its services will next be required at that place. (G.)

364. For a sick person to pick at the bed-clothes is a sure sign of death. (G.)

365. If for any reason the pall-bearers turn again into the house with the coffin, another death will soon follow. (Ba.)

366. Visions of various kinds are believed to foretell death. An English lady (Miss A. Allen, Toronto) once had the apparition of a coffin, which came floating into the room. Her mother was ill at the time, and died shortly after. Three raps were heard by the same lady and her mother on the occasion of the death of her father, who was away at the time.

367. On one occasion another family heard two raps, and afterward was informed of the death of two of its members in war.

LOVE, COURTSHIP, AND MARRIAGE.

368. To take the last of any article of food on the table indicates that the person will not be married that year (see Nos. 387, 419).

369. A bride must not try on her ring before the wedding, while some say that it is unlucky for her even to look at it before it has been placed upon her finger by the groom.

370. It is also unlucky to try on one's wedding-gown before the ceremony, as it also is to tear or soil it. (M.)

371. May is considered by many to be an unlucky month for marriages. A wet day is also inauspicious. A common saying is, "Happy is the bride whom the sun shines on." A companion couplet says, "Happy are the dead whom the rain rains on."

372. The bride should not look at herself in the mirror in her bridal array until after the ceremony. While on her way to the church, she must not weep, nor must she look over her shoulder. (M.)

373. An old rhyme says, —

Married in white, you have chosen aright;
Married in gray, you will go far away;
Married in black, you will wish yourself back;
Married in red, you will wish yourself dead;
Married in green, ashamed to be seen;
Married in blue, he (or you?) will always be true;
Married in pearl, you will live in a whirl;
Married in yellow, ashamed of your fellow;
Married in brown, you will live out of town;
Married in pink, your heart will sink.

374. A wedding or an engagement ring should not be removed. To remove it would mean a separation.

375. A seal ring "wished on" should never be removed. It would be unlucky to wish it upon the left hand, as this would signify that the wearer would not be married during the year.

376. For a girl to sneeze before she eats (means that) she'll see her beau before she sleeps. (G.)

377. A bride should never keep a pin she has used in her bridal costume. (G.)

378. If a girl can start a brisk fire, she will have a smart husband. (G.)

379. When being married, the bride, to have fortune, must wear, —

Something old,
Something new,
Something borrowed,
Something blue.
(O.)

380. A bride must also carefully choose the day, —

Monday's for health;
Tuesday for wealth;
Wednesday the best day of all;
Thursday for losses;
Friday for crosses;
Saturday no day at all.
(O.)

381. A bride must not wear green, for every thread of green is a thread of grief. (O.)

382. If you stub your right toe, you will meet your lover. (EO.)

383. Should the bride assist in any of the preparations for the important event, ill luck is sure to follow. (EO.)

384. If a needle breaks in sewing the (wedding) gown, it is a good sign. (EO.)

385. A bride must not wear black or green. (EO.)

386. If one's lip itches, one will be kissed, cursed, or vexed very shortly. (EO.)

387. If one takes the last bit of food on the table, he or she will never marry. (EO.)

388. If your shoe-string comes untied, your sweetheart is thinking of you. (Br.)

389. It is unlucky for a bride to wear feathers. (Scotch; R.)

390. It is unlucky for a bride to wear rye grass; she will be fickle. (R.)

391. It is unlucky for a bride to wear cherry-blossoms; they are emblematical of deception. (R.)

392. It is unlucky for a groom to wear lavender; he will be distrustful and jealous. (R.)

393. It is unlucky to marry in May. (R.) (See No. 371.)

394. It is unlucky to marry in Lent, (as) you'll live to repent. (R.)

395. It is unlucky to marry a man whose initial is the same as your own. (R.)

396. It is unlucky to see a hare, dog, lizard, snake, lady-bird, or a funeral on the way to a wedding.

397. To crush the lady-bird is particularly disastrous, or to have it alight on the groom. (R.)

398. If the day after a wedding is fair, it is considered lucky for the groom, as this is said to be the groom's day. (R.)

399. It is unlucky to postpone a wedding. (R.)

400. For the bride to put on her left shoe first, portends an unhappy life. (R.)

401. It is unlucky to drop the ring during the wedding-ceremony. (R.)

402. To lose or break the wedding-ring is also unlucky. (R.)

403. It is unlucky to have a married person stand up with you at your wedding. (R.)

404. For either the bride or groom to receive a telegram on the wedding-day is unlucky. (R.)

405. It is unlucky for a newly-married couple to break any piece of pottery in their first house-moving. (R.)

406. It is lucky for a bride to wear heliotrope, ivy, or clover, which signifies faithfulness. (R.)

407. It is lucky to see a spider, toad, wolf, or lady-bird, if the last-named alight on the bride on the way to the wedding. (R.)

408. To slip on the way to or from the wedding is lucky (also found in Ovid). (R.)

409. It is lucky for a bride to dream of fairies the night before the wedding. (R.)

410. For the bridegroom to carry a small horseshoe in his pocket at the wedding will bring luck. (R.)

411. It is lucky to kiss the bride after the ceremony, and before her husband has kissed her. (R.)

412. If a bride looks at herself in a mirror before the wedding, she will see herself as she looks when laid out. (M.)

413. Whichever leaves the room first, the bride or the groom, dies first. (G.)

414. A prospective bride should under no consideration touch the wedding cake or gown. (EO.)

415. A bride must do nothing towards dressing herself for the wedding-ceremony. (EO.)

416. If two people are shaking hands, and another couple do the same so as to cross hands with them, a marriage within the year for one of the party is indicated.

417. If you fall upstairs, you will have bad luck (NCW), or you will not be married during the year.

418. If a young woman sits on the table, she will not be married. (W.)

419. If you take the last piece of bread on the plate, you will not be married that year (see Nos. 368, 387).

420. If two spoons are placed in the same dish, a marriage will take place in the house during the year.

421. For sparks to fly out and burn the carpet is a sign of a wedding or a birth. (M.)

422. If your apron drops off, you will lose your lover.

423. To snuff out a candle accidentally is the sign of a marriage. (H.)

424. Ticklishness in a male denotes that he is fond of the girls.

425. In Brantford township many of the early settlers' wives used to make use of large, square, wooden trays for mixing bread. A nicely scraped and cleaned bread-tray indicated that the marriageable young ladies of the family would be good housekeepers, and *vice versâ*. It was also taken as an unfavorable indication if a young lady stepped over such an article as a broom, instead of picking it up. (W.)

426. To tell whether or not you are beloved by another, take a ripe dandelion-head and blow at it, at the same time saying, "He loves me, he loves me not," alternately. Whichever sentence is said as the last bunch of seeds is blown away will be the case.

427. A common method of arriving at the same result is to repeat the verse, —

Star light, star bright,
Very first star I've seen to-night,
Tell me truly all I wish to know,
Whether the boy that I adore
Loves me less or loves me more.
Star bright, star bright,
Tell me! Is it so?

428. The person at the same time must look over the right shoulder, thus catching a glimpse of the first star seen that evening, the size and brightness of the star affording an answer to the question.

429. If you sleep with a piece of wedding-cake under your pillow, you will dream of the one you will marry.

430. To see your future husband or wife, read the Song of Songs (Solomon's) for nine nights in succession. The whole eight stanzas must be read each time, and on the ninth night you will dream of seeing your future husband or wife working at the trade at which he or she will be employed. A young lady of Highland-Scotch descent living on Manitoulin Island did this, and saw her husband carrying a bowl of water in his hands. Her husband afterwards became a municipal water-works employee.

431. When sleeping in a strange bed, name the four corners after as many eligible young men or women. The first post or corner you

catch sight of upon opening your eyes in the morning will be that to which is attached the name of the person you are to marry (NCW). According to some, the corners must be named by another person.

432. After wishing on a wish-bone, the successful wisher sometimes places his or her portion over one of the doors. The first eligible person of the opposite sex passing under this will be the wisher's future husband or wife.

433. If a girl, as she removes her shoes at night, repeats the lines, —

> Hoping this night my lover to see,
> I place my shoes in the form of a T, —

she will dream of her future husband. (G.)

434. If a girl swallows a thimbleful of salt and goes backward to bed, she will dream of her future husband. (G.)

435. Any lady finding a pod with nine peas in it will be rewarded if she places it over the door, for the first unmarried gentleman stranger who passes (under) it will be her husband. (LC.)

436. Count nine stars for nine nights, and the first young man with whom you afterwards shake hands is the wonderful "he." (EO.)

437. On Hallowe'en, boil an egg hard, remove the centre, fill with salt, and eat. Then go to bed backwards, speak to no one, and at 12 o'clock your future husband will appear to you in a dream, holding a glass of water in his hand. (EO.)

438. Name the seeds of an apple, place them on a hot stove, and the one that flies off the stove towards the seeker of knowledge is the one that tells the tale. (EO.)

439. If a maiden finds a four-leaved clover and places it over the door, the first man outside the family entering will become her husband. (Br.)

WISHES.

440. When the moon is new, you must look over your right shoulder and make a wish, which will then come true. (W.)

441. When you make a wish, swallow a chicken's heart and do not think of a red fox's tail; then you will get your wish. (W.)

442. When you accidentally drop a knife, a fork, a pair of scissors, a pin, or a needle, if the point sticks into the floor, make a good wish, and it will come true. (NCW.)

443. When two people say the same thing at the same time, they sometimes hook their little fingers together (i.e., one person with the other), each making a wish and repeating some name, preferably that of a poet.

444. If you find an eyelash, put it on the back of your hand and wish. Then blow, and if the eyelash flies away with the first puff, you will get your wish; if it comes off with the second, you may possibly

get your wish; but if it doesn't come off the third time, the wish will never come true. (NCW.)

445. If you should inadvertently pass under a ladder, make a wish. This will undo the bad effects.

446. Kiss a new-born babe and make a wish, and you are sure to get it within the year. (G.)

447. If a person, picking up what you have dropped, wishes for something before handing the article to you, the wish will come true. (B.)

448. One will get whatever one wishes for when eating the first fruit of the season. (EO.)

449. If three wishes are made when a rainbow is seen, one of them will be fulfilled. (Br.)

450. If a lover, seeing a falling star, can express, before it expires, a wish to marry his sweetheart, it will come true. (Br.)

451. If a person unconsciously makes a rhyme and a wish, his wish will be fulfilled. (Br.)

DREAMS.

452. To dream of climbing a mountain is lucky. To fail is just the opposite.

453. It is a good omen to dream of owning jewels. (B.)

454. It is bad luck to dream of red ground or muddy water. (These are) signs foretelling death. (Ba.)

455. A common saying is that dreams go by opposites.

456. To dream about a thing three times in succession is considered to indicate that what is dreamed will come to pass.

457. To dream of having teeth pulled signifies that you will lose a number of your friends. (NCW.)

458. An old lady who had lost her husband, and who subsequently went a long way off to live, was frequently troubled by dreams, in which her husband always appeared to her, desiring her to return to her old home. She returned presently to her former residence (near her husband's grave), and was troubled no longer. (Boyle.)

459. To dream of fishing indicates a prospective birth. (NCW.)

MISCELLANEOUS LORE.

460. It is lucky to find a horseshoe on the road, particularly if the points of the nails are upward. The more nails in the shoe, the better. If the shoe is a new one, the luck is better still. To give the shoe away is to lose your luck. The shoe should be taken home and placed above the door, some say with the toe-calk up, as though the horse were coming into the house, as the luck would then be coming in. Some say that the shoe should be placed the other way up, so that the luck

will not spill out. Pictorial representations or impressions of horseshoes are used in various situations. The emblem is also used as a design in jewelry.

461. A person finding a horseshoe will have a year of good luck for every nail found in it. (Br.)

462. The horseshoe from a white horse is most lucky. (Br.)

463. Bad luck is indicated in the finding of a horseshoe pointing away from you. (R.)

464. Every nail in a horseshoe found by an unmarried person signifies a year before that person is married. (G.)

465. A piece of iron found on the road will bring good luck if spit on and thrown over the left shoulder without looking backward. (G.)

466. It is unlucky to go back for anything when you have once started out. The spell, however, may be broken by sitting down for a while.

467. To allow any one to pass between you and a companion as you walk along the street is unlucky; also to allow a tree or a post to come between you. To neutralize the effect, you should repeat "bread and butter" three times, according to some.

468. If a card-player finds his luck against him, he will often throw away the pack he is playing with, and take another; or he will get up, walk once around his chair, and sit down again. To tell which card to play, when in doubt, he will moisten his finger and play the card which sticks.

469. The belief in lucky coins, perforated stones, and rabbits' feet as pocket-articles or amulets seems to be very widespread in Ontario.

470. Another deeply-rooted belief is in the bad luck attached to the number 13 when used in any connection.

471. To go anywhere without stepping on cracks in the pavement or sidewalk gives good luck. (Goldwin Waugh.)

472. School-children used to say that to take a short cut to school would cause them to "miss their lessons." (B.)

473. The first day of ploughing, if you see the farmer making his furrow toward you, your luck is good. (Ba.)

474. Among hunters it is unlucky to spill shot. (Br.)

475. To watch a person out of sight is a sign that he or she will never return. (Br.)

476. Bad luck is indicated in walking over white flagstones. (R.)

477. Walking under a bridge or a ladder indicates bad luck. (R.)

478. It is unlucky to walk under an elevated railroad when a train is passing over. (R.)

479. It is lucky to make a sign of the cross after any bad omen. (R.)

480. To have your initials spell a word means good luck and wealth. (R.)

481. If a person forgets what he or she was about to say, it was going to be a lie.

482. If the name of an absent friend is mentioned unintentionally, it is a sign that the friend is thinking of the speaker. (EO.)

483. A method used by boys to find a lost article, such as a ball, is to throw a similar article over the head or shoulder. The lost article will be near the place where the other one falls.

484. Water-witching by means of a forked twig or other such contrivance is very firmly believed in by many here, as elsewhere. It was stated by Jonathan Hutchison that twigs or crotches from any pit-bearing tree would do for the purpose, though witch-hazel is most commonly referred to by the older people. An instance is known in which the instrument was made of metal, to the middle of which were bound certain secret materials. Jonathan Hutchison stated that the highest point on a farm was the best place to dig for water.

485. James McCutcheon, Manitoulin Island, told of a man living near Rosemount, Ont., who found a stone of peculiar appearance in the fields. Our informant could not give an exact description of it, but remembered that with it the man professed to be able to find lost articles and do other remarkable things.

486. The writer remembers hearing frequently, in the neighborhood of Brantford, Ont., of the use of bread for finding the bodies of persons who have been drowned. The bread is thrown into the water, and is supposed to eddy about or sink at the right spot. An instance of its use at Carleton Place, Ont., has been given in "The Globe," Toronto.

PROVERBIAL SAYINGS.[1]

487. The Devil places a pillow for a drunken man to fall on.

488. The Devil is in her as big as a woodchuck (said of a vicious or bad-tempered person).

489. A variant is, There's a devil in her the size of a Thanksgiving turkey.

490. It is said of a young woman who is hard to suit in the matter of a prospective husband, "She goes through the woods and through the woods, and picks up with a crooked stick at last."

491. Children and others are sometimes told, when the hour becomes late, that it's time that honest men were abed, and thieves a-jogging. (From writer's grandfather, E. W. Vanderlip.)

492. When poverty comes in at the door, love flies out at the window.

493. When it is considered advisable that a young man should defer marrying, he may be told, regarding the young lady, that she is neither sugar nor salt; she won't melt.

[1] Extremely familiar sayings have been omitted.

494. A person who is always forgetting is sometimes told, "What you lack in your head you make up in your heels." (W.)

495. A dirty woman won't make clean butter,
When the sun and moon both shine together.

496. Don't take a lazy man's load (when taking too much).

497. Three little pieces for four of us!
Thank the Lord there are no more of us!

498. A going foot always gets something, if it is only a thorn.

499. First a coughin' to carry you off on;
Then a coffin to carry you off in.

500. A lover's disagreement is said to be a case of "love in a tub, and the bottom fell out."

501. Live in hope and die in despair.

502. Thanks killed the cat (cf. "Care killed the cat").

503. There are more ways of killing a cat than by choking her with butter.

504. It is said of a slow person that "he is as slow as molasses in January."

505. Another expression regarding a slow person is, "He might meet a snail, but he could never catch up to one."

506. Speak of the Devil, and he is sure to appear.

507. If the Lord is willing and the Devil makes no objections . . .

508. God knows, but he won't tell.

509. You scratch my back, and I'll scratch yours (meaning, "You oblige me, and I'll return the compliment"). (W.)

510. People who start to eat without waiting for another are said to wait "like one hog waits for another."

511. A wasteful woman is said to be able "to throw household supplies out with a spoon faster than the man can throw them in with a shovel."

512. It is also said of a wasteful woman, "She can throw the stuff out the back door as fast as her husband can bring it in the front."

513. It is better to die kicking than to be kicked dying. (M.)

514. I won't buy a dog and do my own barking.

515. Three moves are as bad as a fire.

516. It's a poor pair of legs that will stand and see the body abused. (M.)

517. School-boys, upon breaking wind, are told by their companions to "touch wood and whistle." Otherwise they are bumped. (It has been suggested that the wood referred to was originally that of the Saviour's cross.)

518. A school-boy of the writer's acquaintance stated that he must be telling the truth, as he had "crossed his heart and spit."

519. Mean enough to steal acorns from a blind sow. (McA., in "The Globe," Toronto, 1898–1900, in Dr. Boyle's collection.)

520. A weasel-skin purse is never empty. (*Ibid.*)

MISCELLANEOUS SAYINGS, SIMILES, ETC.

521. He looks like the Devil a-horseback.

522. He looks like the very old hickory.[1]

523. He went like the old hickory.

524. Be a man or a mouse or a long-tailed rat (meaning, "Be manly, or have some spirit").

525. To feel like a stewed owl.[2]

526. Deaf in one ear, and can't hear out of the other.

527. Handy as a pocket in a shirt.

528. *Mad* (angry) as a wet hen.

529. Lazy as a spotted dog.

530. Her (or his) tongue is hung in the middle, and works at both ends.

531. He hangs on like a pup to a root.

532. He takes to it like a kitten to a hot brick.

533. Six o'clock (or any hour), and not a man killed!

534. He stays until the last dog is hung.

535. He has bitten off more than he can chew.

536. Dead as a door nail.

537. Fat as a door nail. (Mrs. Banks, a Negro woman, Toronto.)

538. Slow as death to a nigger.

539. He sweats like a hen drawing rails.

540. He is lower than a snake's (anus).

541. He would steal the coppers off a dead man's eyes.

542. He hangs on like grim death to a dead nigger.

543. Dressed up to the nines.

544. He is looking nine ways for Sunday (said of a person who is confused or embarrassed).

545. He can't see any farther than the end of his nose.

546. He is tighter (stingier) than the bark on a hickory-tree.

547. A thing that fits very tightly is said to "fit tighter than the hubs of hell."

[1] "Hickory" here seems to be a euphemism for the Devil. The writer remembers an old-fashioned kind of blue cloth for shirts which was called "hickory," the word indicating the associated idea of toughness. The name "Old Hickory," applied to Abraham Lincoln, doubtless had a similar origin.

[2] Nos. 525, 527, and 530 are also found in a collection of proverbs, mostly from Massachusetts (cf. JAFL 5 [1892] : 60). For a general comparison of sayings, see Current Superstitions, by F. D. Bergen (MAFLS 4 [1896]).

548. Hot as love; hot as love in fly-time; hot as love in the summer-time.

549. I'll do it in two shakes of a dead lamb's tail.

550. You've drowned the miller (said in bread-making when too much water is added to the flour).

551. He doesn't need it any more than a cow needs two tails.

552. Cut sticks, now! (meaning, "Run away!")

553. He is like teats on a boar pig, — more ornamental than useful.

554. Thin as a rail (cf. "thin as a rake").

555. He did it by guess and by God.

556. He sprang on it like a 'possum (opossum) on a june-bug.

557. He's only knee-high to a grasshopper.

558. He is sweating like a nigger under oath. (McA., in "The Globe," Toronto, 1898–1900.)

559. She steps like a hen before day. (*Ibid.*)

WITTICISMS.[1]

560. You had better quit before you begin.

561. He doesn't know how many beans make five.

562. You can't teach your grandmother to suck eggs.

563. If any one tries to pass an "April-fool" joke after the 1st of April, he may be told, —

> "April fool is past,
> And you're the biggest fool at last."

564. If a joke is attempted before the 1st of April, the person is told, —

> "April fool is coming,
> And you're the biggest fool a-running."
> (Child's saying.)

565. I can see as far into a two-inch plank as the next person.

566. I can see as far into a stone wall as the next person. (M.)

567. I can see as far through the hole in a ladder as the next person. (M.)

568. If the corner of a boy's shirt protrudes through a hole in his trousers, he is told that there is a letter in the post-office for him.

569. A person having a very lean horse is sometimes advised to tie a knot in its tail, so that it will not slip through the collar.

570. A very thin person is said to have to stand up twice to make a shadow.

571. When questioned as to how he caught cold, a rustic will sometimes say, "I was lying in a ten-acre field last night, and I must have left the bars down."

[1] Very common sayings have been omitted.

GHOSTS AND SUPERNATURAL MANIFESTATIONS.

Ghosts show little variety of type, and correspond closely, as might be expected, to those of Old-Country beliefs. Synopses of a few narratives dealing with ghosts and various supernatural phenomena follow: —

572. Stories about haunted houses are probably the most plentiful. The writer has known of several houses wherein people have been murdered, or have committed suicide, which have remained unoccupied for lengthy periods, uncanny noises being usually heard in these during the night.

573. A young man of Highland-Scotch descent once occupied a house at Little Current, Ont., in which a man had been killed. On many occasions, after twelve o'clock at night, the occupants would be disturbed by the slamming of the door of the room in which the man died. The man of the house was once sleeping in the kitchen, when he saw a light come into the room and stop at a certain place on the ceiling.

574. Several examples have been noted by the writer of the reported apparition of a friend at a time corresponding with his actual death in some distant locality.

575. Apparitions are sometimes seen in or about graveyards. Jonathan Hutchison[1] stated that he once saw what appeared to be a man of great height, and another figure all in white, as he was passing a cemetery on Manitoulin Island. Such tales are frequent, the foregoing incident being given merely as an illustration.

576. Supernatural appearances or manifestations sometimes occur to people who have committed a crime. A farmer's assistant was once driving a member of the family to a neighbor's house. On the road the horse's bit slipped out of its mouth without any apparent reason. The man jumped out and replaced it. Some distance farther on the bit broke in two. The same man was once working in the barn at night when the horse-power machinery outside began to run without apparent reason. At another time a turning-lathe began to run in the same manner. It was concluded from these manifestations that the man had committed some serious crime and was being punished for it in this way.

577. Two boys had a girl friend who lay dying of consumption. One evening the boys were returning home through the woods. Quite suddenly, a little ahead of them, they saw their friend cross their path and disappear among the trees. They called her name, but she did not answer. On reaching home, they rushed into the kitchen, shouting, "Nellie is better! We saw her in the woods." Great was their surprise to hear that Nellie had died an hour before. (Ba.)

[1] Son of Mrs. Richard Hutchison (see H in list of informants, p. 5).

WITCHCRAFT.

Ideas concerning witchcraft are rather attenuated at present, although their existence may still be observed.

578. Some people believe that a wish expressed very solemnly or under special circumstances, such as by a dying person, will be effective against supposed wrong-doers. This is somewhat of the nature of a curse. For instance, a man who was dying of consumption wished for a cane belonging to his father. The younger brother, who had possession of it, refused to give it up. The sick man then remarked that the brother might keep the cane, but that he might need it before long.

579. Burning salt will drive witches out of the house. (M.)

580. A crabbed, sour-dispositioned old woman is still sometimes referred to as an old witch.

581. The seventh son of the seventh son is supposed to be able to tell fortunes and to perform cures of various kinds. This applies equally to the seventh daughter of the seventh son. It is also held that the seventh son or child is supernaturally gifted.

582. Mrs. Richard Hutchison told of a male relative of hers who was said to have been bewitched by an old woman living in the neighborhood. The old woman was supposed to have had a spite against the man, and made him want to kill his wife, who could not escape him, no matter where she might go. Nothing could be done to rid him of his murder mania. At last it became known that the old woman had bewitched him. So she was sent for and ordered to say, "God bless you!" She kept saying, "My God bless you!" but this did the man no good, as the old woman's god or deity was the Devil. The people finally threatened to string her up to a tree if she did not say, "God bless you!" When she said it at last, the man became as usual.

583. A woman living in the country, a short distance from Toronto, one day saw a cat coming towards the house through the grass. As she noticed that the cat's face resembled that of a neighbor woman, she tried to catch it, but was unable to do so. Had she cut its paw, or hurt it in any way, her neighbor — so she believed — would have been injured in a similar manner. The cat after a while went into the stable, and walked in and out of the stalls "just like a soldier." The people tried to hit it with sticks, but it got out of the way every time. (Informant is said to have been of Highland-Scotch descent.)

584. Another item, presumably of Scotch origin, is to the effect that a woman took sweepings from her steps and threw them on those of her mother-in-law to prevent the latter from doing her an injury.

585. Some people always sweep in, never out of the door.

586. A practice attributed to Irish sources is that of pointing the scissors at people, either when they are looking or when not looking; this is done to injure an enemy.

The beliefs under Nos. 587–591 (recorded by the Rev. Solomon Snider of Norwich, Oxford County, Ontario, in "The Globe," Toronto, 1898–1900, were current between 1840 and 1850.

587. "Witches were a terror to old and young, and not without reason when it was found what they could do. What quantities of soap-grease were wasted in the vain attempt to make soap! How many hours were spent over the churn, while the butter wouldn't come! . . . How much bread sponge had to be thrown into the swill-barrel because it wouldn't rise! . . . Manes of horses would be found in the morning braided up and fastened together as stirrups for the witches or fairies who had ridden them through the night.

588. "A man's cows got lean and lost relish for their food and would yield no milk; but when an old woman marked crosses on their horns and foreheads, they were themselves again. They were held to have been 'witched.'

589. "Again, an old man declared he was taken out every night by the witches and bridled and ridden like a horse; and he would show all the signs of being completely exhausted in the morning, and would exhibit the sores at the corners of his mouth where he had been unmercifully jerked by the bit. He so fully believed all this, that he walked fifty miles to consult a 'witch doctor,' who delivered him from his tormentors.

590. "An old soldier, who lived alone in a little log cabin, died very suddenly in the presence of some young men whom he had just been diverting with tales of his former exploits. One of them ran to the house of Mrs. S —, who was found with a pot fiercely boiling, in which were three pigs' livers all stuck full of pins and needles. In reply to the news that 'old Uncle Simon was dead,' she said: 'Served him right. Why didn't he let my pigs alone?' It was a case of 'tit for tat.' He had bewitched her pigs, and she, with the help of the murdered pigs' livers, had compassed his death.

591. "Once more: An old woman said to her husband one day: 'The butter won't come.' He at once cast a silver bullet for his rifle (lead won't kill a witch), and fired it into the churn. The butter was all right; but not so an old wife of the neighborhood, who had bewitched the butter. She went hobbling around for months, suffering silently from a concealed bullet wound."

The following story, which confirms some of the notions contributed by the Rev. S. Snider, was obtained from John Jamieson, Jr., an Iroquois residing on the Six-Nation reserve, in Brant County, and deals with beliefs — evidently European — current in that locality some thirty or forty years ago: —

592. A blacksmith living along the stone road between Brantford and Langford had an apprentice who gradually began to get very thin

and ill. One day he told the blacksmith that he was going away. "What's the matter?" asked his employer. "Nothing," he replied, "except that you do not use me very well."—"How's that?" asked the blacksmith. "Well, I am kept awake every night working," said he. The blacksmith decided to take the young man to sleep near him, the wife of the latter sleeping in another room. In the middle of the night the blacksmith heard something knocking. He went to the door, and saw there a man with a fine-looking mare. "I'll give you five dollars if you will shoe my horse," said his visitor, "as I have to drive twenty miles." The blacksmith said, "No! I have worked hard all day, and I want to rest."—"Shoe the front feet, and I'll give you five dollars for your trouble," said the man; "I do not want to drive on the gravel without shoes." The blacksmith at last consented; but the mare was very restless, and kept following him around, while the thought kept occurring to him that he had seen the mare before. The customer paid his bill and departed. In the morning the blacksmith asked his assistant how he had slept. "Oh! all right," said he. The hired girl got the breakfast, and went to call the blacksmith's wife; but the latter remained in her apartment weeping, her hands hidden in her clothes, and would give no answer. The blacksmith finally entered, and asked her what was the matter. She showed him her hands with horseshoes nailed on them, and said, "I did not think you would do such a thing."

593. I have frequently heard of a red-hot horseshoe being put into the churning when the butter would not come. The avowed reason was to remove the spell which a witch had put on the cream. (Boyle.)

594. An old Irish woman of the neighborhood, when she has any bad luck, such as her hens not laying, or any farm stock not prospering, obtains something belonging to the person shé suspects of "evil eye," and, after sticking it full of pins, burns it. She claims that she always hears of this person's illness at once. (O.)

COUNTING-OUT RHYMES.

We do not presume that our collection is exhaustive, as we have recorded only a number of the common ones. We shall also make reference to a number of rhymes contributed to "The Globe," Toronto, several years ago, in order to make them available for study.

595. This was common in the neighborhood of Brantford thirty years ago:—

Wire brier limber lock
Three geese in a flock,
One flew east and one flew west,
And one flew over the cuckoo's nest,

With a rotten dish-clout
Tied round her old snout;
O-u-t spells out.[1]

596. The next is evidently very widely distributed: —

Eny meny miny mo,[2]
Catch a nigger by the toe,
If he hollers, let him go,
Eny meny miny mo.

Ouchy pouchy diminouchy
Te taw tush,
Ugly bugly boo,
Out goes you.[3]

597. A version collected in 1909 in Toronto is, —

Ouchy pouchy,
Hon pon tush,
O-u-t spells, out goes she,
Out in the middle of the dark blue sea.

[1] Compare texts from The Globe, Dec. 1, 1909, — the first from Sault Ste.-Marie, the second from Carleton Place: —

Onery, twoery, outery corn,
Apple seed and apple thorn,
Wine barrel, limber lock,
Five geese in a flock,
Sitting singing by a spring,
O-u-t and in again.

and

Intery mintery utery corn,
Apple seed and apple thorn,
Wine, briar, limber lock,
Three geese sitting in one flock,
One flew east, one flew west,
And one flew over the cuckoo's nest.

The words "and out you must go" are sometimes added to the first version.

[2] *e* pronounced as in *me; i* as in *mine; ĭ* as in *pin*. This rhyme is very familiar in Ottawa (EB).

[3] The Globe of Nov. 27, 1909, has, —

Eny, meny, hippery dic,
Delia, dolia, dominic,
Hoachy poachy, noma noachy,
Te, tan, tush,
Ugly, bugly, boo,
Out goes you.
(Thamesville, Ont.)

Enty, menty, figgity fag,
Al dal Roman nag,
Hurky, purky, stole a rock,
An, Dan, tush,
Oggly, boggly, bo,
And out goes you.
("The Globe," Dec. 4, 1909; Sault Ste.-Marie.)

598. Ink pink penny wink,
Oh how you do stink!
(Brantford.)

This rather inelegant rhyme may be used to determine who is "it" in games, but it is often employed to turn the joke on the one who is counted last.

It resembles the witticism or joke in which a child is persuaded to say, "I saw an old dead sheep on the way to school." The speaker then says, "I one'd it." The other is requested to say, "I two'd it." This is continued until the one who said, "I saw an old dead sheep," etc., is inveigled into saying, "I eight [ate] it." (From Manitoulin Island and elsewhere.)

599. One, two, three, four, five, six, seven,
All good children go to heaven.
If you swear you won't go there,
One, two, three, four, five, six, seven.
(Toronto.)

600. Red, white, and blue,
All out but you.
(Toronto.)

Like most of the others, No. 600 doubtless has a wide distribution.

601. Ikerty pickerty,
Pisa a rickety,
Pump alarum jig.
(Toronto.)

602. Awkum bawkum
Curious kawkum,
Ellikum bellikum bony bus,
If you'd a been where I'd a been,
You'd a been out.
(M.)

Our informant remembers the use of No. 602 in counting for fox and hounds.

603. A Toronto school-boy gave, —

As I was on St. James' steeple,
I saw a lot of dirty people.
Some were white, and some were black,
And some were the color of my hat.

(If the hat were blue, the boy would then continue, —)

B-l-u-e.

604. Engine, engine, number nine,
Running on Chicago line,

Running east and running west,
Running to the cuckoo's nest.[1]
O-u-t spells out.
(Toronto.)[2]

605. Monkeys, monkeys, making beer,
How many monkeys are there here?
One, two, three, out goes he.
(Toronto.)[3]

606. One's all, two's all, six's all, zan,
Bob-tail vinegar, ticklem tan,
Harum scarum, Virgin Mary,
Te taw tush.[4]

Other counting-out rhymes given by "The Globe" are, —

607. 1, 2, 3, 4,
Mary at the kitchen door,
5, 6, 7, 8,
Mary at the garden gate.
(Toronto, Nov. 13, 1909.)

Other names may be substituted in the preceding. A variant is, —

[1] Or "o'er the cuckoo's nest."

[2] Also collected by W. J. Wintemberg in Oxford County, Ontario.

The Globe, Nov. 20, 1909; Perth, Ont.: —

"Engine, engine, number nine,
Running on Chicago line:
At the lake at half-past eight,
Back once more at half-past four.
O-u-t spells out goes she."

The Globe, Nov. 27, 1909; Thamesville, Ont.: —

Engine, engine number nine,
Running on Chicago line,
Please tell me the time.

When the time was given by the person to whom the word "time" came, that number was counted in deciding who was out.

[3] An English version, given in The Globe of Dec. 11, 1909: —

Monkey, monkey, draw the beer;
How many monkeys have we near,
2, 4, 6, 7, all good monkeys go to heaven.
O-u-t spells out, so you are out,
And you are he.

[4] The Globe, Nov. 27, 1909, gives another Toronto version: —

One-zol, two-zol, zig-zol sam,
Bob-tail vinegar, tiddle-um-a-tan,
Harum scarum, virgum marum,
Tee, taw, tum.
O-u-t spells out.

608. 1, 2, 3, 4,
Lily at the kitchen door,
Eating grapes off the plate,
5, 6, 7, 8.

609. Sinty, tinty, huthery,
Muthery, bank o'litery,
Over, dover, dicker, dog,
San, dan, dush.
(London, Ont., Nov. 20, 1909.)

610. Sinity, vinity, vickety vy;
Sale, dale, dover, dock;
Hurky, burky, stole a rock;
San, dan, jock.
(*Ibid.*)

Compare with the foregoing,—

611. Inty, minty, figgity, feg;
El, del, domen, egg,
Urky, purky, stone and rock;
Ann, dan, tush.
(Carleton Place, Ont., Dec. 4, 1909.)

612. Ease, ose, man's brose,
Ease, ose, out.
(London, Ont., Nov. 20, 1909.)

613. One-ery, two-ery, dickery-dee,
Alabo, crackabo, tender-lea;
Twin, twan, just begàn,
Twiddle, twaddle, twenty-one.
O-u-t spells out.
(Perth, Ont., Nov. 20, 1909.)

614. Miss Defoe[1] broke her toe
On the way to Mexico;
Coming back, she broke her back
Sliding down the railway-track.
O-u-t spells out.
(Perth, Ont., Nov. 20, 1909.)

615. Eery, ory, ickery Ann,
Filsy, falsy, Nicholas John,
Queevy, quavy, English navy,
Bee, baw, buck.
(Highgate, Kent County, Ontario, Dec. 4, 1909.)

616. Onery, varey, ickery Ann;
Phylisy, fallacy, Nicholas, John,
Queavey, quoavey, English Mary,
Stickorum, stackorum, buck.
(Carleton Place, Ont., Dec. 4, 1909.)

[1] Any name may be inserted in the first line.

617. Onery, orery, eckery Ann,
Fillacy, follacy, Nicholas John;
Scribsy, screbsy, Irish Mary,
Stinkerum, stonkerum, out.
(Brantford, Dec. 11, 1909.)

618. Ena, dena, dina, dust,
Cattle a wheela, whila wust,
Spit, spot, must be done,
Hidlum, twidlum, twenty-one,
Out goes he.
(English; Toronto, Dec. 11, 1909.)

619. Ennery, tennery, tickery, seven,
I'll give Mary ten or eleven,
Pin, pan, mushy Dan,
Teedle-um, toadle-um, twenty-one.
(Paisley, Dec. 11, 1909.)

620. One, two, three,
All gone but thee.
(Freeborn, Dec. 18, 1909.)

621. Ocka bocka stona crocka,
Ocka bocka two;
Ocka bocka stona crocka,
All out but you.
(Same informant.)

622. O-u-t spells out,
With a dirty dish-cloth in your mouth.
(Same informant.)

Several of the following rhymes, collected in Toronto, Dec. 18, 1909, are not always restrictively used for counting out, but are sometimes adapted to other purposes.

623. Queenie, queenie, Caroline
Washed her face in turpentine;
Turpentine made it shine,
Queenie, queenie, Caroline.

624. Jack, be nimble!
Jack, be quick!
Jack jumped over the candlestick.[1]

625. "Chinky chinky Chinaman, have you any geese?" —
"Yes, ma'am, yes ma'am! twenty cents apiece." —
"Chinky chinky Chinaman, that's too dear.
Chinky chinky Chinaman, get out of here!"

626. Pig's snout,
Walk out!

[1] Known also in Ottawa. (EB.)

627. My father built a new brick house.
How many bricks did he put in it?

The person to whom the question is put guesses any number; this number is counted, and the last person counted is "it."

628. My mother and your mother were out hanging clothes;
Your mother gave my mother a punch in the nose.

The question is then asked, "Did she cry?" — "Yes," or "no," whichever may be answered, is then spelled; the person to whom the last letter comes is "it."

PLAY RHYMES.

The following data are quoted mainly from the series of "Counting-out Rhymes" published in "The Globe," Toronto, from Nov. 13 to Dec. 18, 1909, and collected principally in Ontario.

629. Two leaders choose sides. They stand in two rows facing each other, about six feet apart, with a dividing-line drawn in the soil with a stick. Those on one side join hands and march backwards and forwards, about three steps each way, singing, —

"Here we go gathering nuts in May,
Nuts in May, nuts in May,
Here we go gathering nuts in May,
So early in the morning." [1]

The opposite side then join hands, march similarly, and sing, —

"Who will you have for nuts in May,
Nuts in May, nuts in May?
Who will you have for nuts in May,
So early in the morning?"

The first singer then replies, —

"We'll have May Jones [name varies] for nuts in May,
Nuts in May, nuts in May,
We'll have May Jones for nuts in May,
So early in the morning."

No. 2 then sings, —

"Who will you send to take her away,
Take her away, take her away?
Who will you send to take her away,[2]
So early in the morning?"

[1] The last line, in a version familiar in Ottawa, is "On a cold and frosty morning." See p. 132, No. 66; also music on p. 178 (No. 6) (EB.)

[2] This line, in an Ottawa version, is, "Who will you have to pull her away?" (EB.)

No. 1 replies, —

"We'll send Fanny Brown to take her away,
Take her away, take her away,
We'll send Fanny Brown to take her away,
So early in the morning."

Then follows a tug-of-war between the two girls named, to see who can pull the other across the dividing-line. Whoever succeeds claims the other for her side. The winning side then clap hands, and the game is repeated. (Port Dover, Nov. 27, 1909.)

A slightly different method of playing (noted by a Paisley informant, Dec. 11, 1909) is to choose sides and mark out a dividing-line between them. The two sides, hand in hand, advance towards each other, and retreat singing. Each then tries to pull the player opposite her across the line, this continuing until one side is victorious.

A less common game is the following one, which was recorded in Toronto, Nov. 27, 1909: —

630. Children form a ring, with one child inside, and sing, —

"Here stands a lovely creature,
Who she is I do not know,
I have caught her for her beauty,
Let her answer yes or no."

The child inside the ring sings in reply.

The last singer then chooses one from the ring to join her inside. The rest of the children then sing, —

"Now you're married, you must agree;
Keep your wife on sugar and tea.
You must be kind, you must be good,
And make your wife split all the wood.
Down on the carpet you must kneel [*the two kneel here*],
As sure as grass grows in the field.
Salute your bride and kiss her sweet,
And rise again upon your feet." [1]

The two players inside the ring then rise, the child last chosen remaining, and the one first chosen taking her place among the circle of children. The game is then repeated with the second child as leader.

The first two verses seem to be portions of an English song which have been adapted to a ring-game; while the last is either from an old game called "Marriage," played in both the United States and England, or from a variant called "Oats, pease, beans, and barley grows." [2]

A Cornwall informant quotes (Dec. 11, 1909) a version formerly heard at Colborne, Ont., which he supposes to be Irish.

[1] Compare EB, p. 160. [2] See Newell, Games and Songs.

"Here sits a Spanish lady,
Who she is I do not know.
Come and court her for her beauty,
Whether she say yes or no."

The next verse began, —

"Madam, I have come a-courting,
Your kind favor to obtain."

The young man set forth his qualifications: —

"Madam, I have gold and silver,
Madam, I have houses and land;
Madam, I have ships on the ocean,
And they're all at your command."

The lady then scornfully remarked, —

"What care I for your gold and silver?
What care I for your houses and land?
What care I for ships on the ocean?
All I want is a nice young man."

The young man then returned, —

"Madam, I have gold, etc.,
And, besides, I'm a nice young man," —

after which they both lived happily.

631. In a game from Highgate, Kent County (Dec. 4, 1909), the children form two rows, as in "London Bridge," then a pair from one end march between the rows, one of them singing, —

"Come, Martha maiden, present me your hand,
For I want a wife, and you want a man.
So we will get married if we can agree.
We'll march down the centre, and married we'll be."

At the other end they separate, each returning on the outside of the rows to the end from which they started. At this juncture Martha wails, —

"Oh, my true-love's gone and left me,
And left me all alone." —
"Go home to your cottage,
And soon he'll return." —

"Oh, here comes my true-love,
And how do you do?
And how have you been
Since I parted with you?"

Her "true-love" now joins her, and replies, —

"The wars are all over,
And we are safe from harms;
The friends will give us pleasure
By raising up their arms."

Probably they formed an arch by joining hands with those opposite. The description of the game from here is evidently unfinished.

A variant given by a Ross Mount informant (Dec. 18, ?) is, —

"Hurrah for the schoolhouse! (*ter*)
Early in the morning.
Here comes my true-love," —
"And how do you do?
How have you been
Since I last saw you?" —
"The war is all over
And cast down free,
So come, my love, my truest love,
Oh, come along with me!"

When the singing ends, the two rows of players, facing each other, join hands with those opposite, to form a long arch. The couple pass under it, and receive a more or less severe thumping as they go along. When they emerge, they take their places at one end of the double row, called the "top," while the next lower couple repeat the performance.

The contributor of the first version of No. 631 also furnished the following rhymes.

632. The players form a ring with one of their number inside, who chooses some one from the ring as they sing, —

"King William was King George's son,
Upon the royal race he run,
He wore a star upon his breast,
A-pointing to the east and west.
Down on this carpet you must kneel,
As sure as the grass grows in the field.
Salute your bride and kiss her sweet,
Then you may rise upon your feet."

633. "We've come to see Miss Jenny Ann Jones,
Jenny Ann Jones, Jenny Ann Jones;
We've come to see Miss Jenny Ann Jones,
And how is she to-day?"

The players are arranged in two rows facing each other. The one side sings as above. A player on the opposite side answers, "Not very well." The verse is sung several times, and various answers are given, implying that Miss Jones is worse. Finally she is pronounced dead. The row of players then advance, singing, —

"We've come to bury Miss Jenny Ann Jones,
Miss Jenny Ann Jones, Miss Jenny Ann Jones,
We've come to bury Miss Jenny Ann Jones,
This bright and sunny morning."

The player on the opposing side then tries to catch as many as possible of the others as they run back.

A variant of this game was observed in Paisley, Ont. (Dec. 11, 1909): —

"We came to see Miss Dandy Doe,[1]
And how is she to-day?"

The mother replies, —

"She let a smoothing-iron fall on her toe,
And you can't see her to-day."

The children return, and ask the first question again, receiving the answer, "Worse!" Another visit elicits the answer, "Dead!" The players then sing, —

"What are you going to dress her in?" etc.

The answer is, "Red," upon which they sing, —

"Red's for the soldier,
That'll never do."

"Blue" is given next, and all sing, —

"Blue's for the sailor,
That'll never do."

Regarding "green" and "white," they sing in turn, —

"Green's for the Catholic,
That'll never do,"

and, —

"White's for the dead,
That'll just do."

Upon which Miss Dandy Doe is carried off on a board to her burial.[2]

634. A player (chosen most likely by means of a counting-out rhyme) sings, —

"Chickery, chickery, crany crow,
Went to the well to wash my toe,
And when I got back, my chickens were gone."

The player then goes in pursuit of the lost poultry (the other children), which he or she chastises severely when found.[3] (Same informant.)

635. A circle is formed with one player, the "farmer," inside. The players in the ring sing, —

"The farmer's in the dell, (*bis*)
Heigho the cherry-o![4]
The farmer's in the dell."

[1] Or Miss Jenny Joe.

[2] Other variations for "Miss Jenny Ann Jones" are "Miss Jennia Jones" (in the Middle States, U. S.), and "Jenny Joe" (in Scotland).

[3] For other versions ("The Child-Stealing Witch") see JAFL 3 : 139, 315; 5 : 119.

[4] Some say, "High over Jericho!" This line becomes "Heigho, the derry!" in a version known in Ottawa (EB).

The farmer then chooses some one from the ring, while the others sing, —

"The farmer takes his wife, (*bis*)
Heigho, the cherry-o!
The farmer takes his wife."

This continues until the farmer has gathered about him his wife, son, daughter, horse, cow, cat, and rat; then all remaining in the ring surround those within, and sing, —

"The cat's in the cupboard and can't get out,"

ad infinitum, or until the game breaks up. (Same informant.)

A variant from Paisley, Ont. (Dec. 11, 1909), is, —

"The farmer's in his den (*bis*)
High over fairyland,
The farmer's in his den."

The last verses runs, —

"The nurse takes a dog (*bis*)
High over fairyland,
The nurse takes a dog.

"The dog stands still (*bis*)
High over fairyland,
The dog stands still."

This ends the game. The informant remarks that "cherry-go" is, or was, sometimes substituted for "fairyland."

636. According to an informant from Carleton Place (Dec. 4, 1909), the following game is played by the children forming two lines facing each other, three being in line No. 1, and the others in line No. 2. The lines advance towards each other and retire, singing alternately as they go.

Line No. 1 sings first, —

"Here come three kings a-riding,
My tipsy topsy officer.
Here come three kings a-riding,
My tipsy topsy officer."

No. 2 replies, —

"Pray, what is your will, sir,
My tipsy topsy officer?
Pray, what is your will, sir,
My tipsy topsy tay?"

No. 1 sings, —

"My will is to be married,
My tipsy topsy officer;
My will is to be married,
My tipsy topsy tay."

No. 2 then replies, —

"Pray take one of my daughters,
My tipsy," etc.

No. 1 answers, —

"They're all too black and frowsy,
My tipsy," etc.

No. 2 replies, —

"They're just as fair as you, sir,
My tipsy," etc.

No. 1 replies, —

"I think I shall take this one,
My tipsy," etc.

Whereupon the chosen bride takes refuge in flight, pursued by the king. If he captures her, she is taken to his domains and kept prisoner; but if she eludes him, she rejoins her line, and the game begins again.

A variant from Brantford (Dec. 11, 1909) is, —

"Here come three kings arriving,
With a nancy tancy titty-i-o;
Here come three kings arriving,
With a nancy tancy titty-i-o."

"And what do you want, sirs,
With a nancy, tancy titty-i-o?
And what do you want, sirs,
With a nancy tancy titty-i-o?"

"We want to get married,
With a nancy," etc.
"Which ones will you have, sirs,
With a nancy?" etc.

"I guess I will take this one,
With a nancy," etc.

The girls are all chosen, and go over to the kings.

The writer remembers a similar version in which the fourth line of each verse ended in "tee" instead of "titty-i-o."

A Toronto version runs, —

"Here comes one knight a-riding
For the trancy, tancy, tism I oh;
Here comes one knight a-riding
For the rancy, tancy, tee."

In playing this, all the children but one form a line. The child who stands alone comes up to the others, the latter singing the verse already quoted. The single player chooses another knight; and the others then sing, "Here come two knights a-riding," etc. The game then proceeds much as in the first version.

637. "The Mulberry-Bush" is a game for girls only. It is a motion song, the children joining hands and circling round while singing the first verse. The remaining verses are accompanied by a mimic representation of the various actions suggested.

"Here we go round the mulberry-bush,
The mulberry-bush, the mulberry-bush;
Here we go round the mulberry-bush
Early on Monday morning.

"This is the way we wash our clothes,
Wash our clothes, wash our clothes;
This is the way we wash our clothes
Early on Monday morning.

"This is the way we iron our clothes, etc.,
Early on Tuesday morning.

"This is the way we mend our clothes, etc.,
Early on Wednesday morning.

"This is the way we bake our bread, etc.,
Early on Thursday morning.

"This is the way we sweep the floor, etc.,
Early on Friday morning.

"This is the way we scrub the floor, etc.,
Early on Saturday morning.

"This is the way we go to church, etc.,
Early on Sunday morning."
(From the northern part of Lanark County.)[1]

638. Happy is the miller who lives by himself,
As the wheel goes round, 'tis the beginning of his wealth.
One hand in the hopper, the other in the bag,
When the wheel stops, they all cry, "Grab!"

In playing this game, one boy (or girl) selected as "it" or "the miller" stands inside the ring of players, who join hands and circle about, singing the verse just given. As they finish singing, they let go hands, and there is a general rush for partners. (The one who fails to get a partner is "it" in the next game.)[2] (Cornwall, Dec. 11, 1909.)

There are many variants, some of which are found among the French in Canada.

A variant from Ross Mount (Dec. 18), is, —

Old dusty miller, all alone by himself;
As the wheel goes around, he gathers up his wealth;
One hand in the hopper, and the other in the bag,
As the wheel goes around, he cries out, "Grab!"

[1] Compare an Ottawa version, recorded by C. M. Barbeau (p. 178, No. 7).

[2] A parallel is "The Happy Miller" in Pills to Purge Melancholy, 1707.

639. Sally, Sally Waters, sitting in the sun,
Crying and a-weeping for a young man;
Rise, Sally! rise, Sally! wipe away your tears.
Fly to the east, and fly to the west,
And fly to the very one that you love best.

The child in the centre, who has been chosen "it," then selects a partner; and the others sing, —

"Now you are married and living together,
You must obey your father and mother,
And live together like sister and brother;
And now you must salute each other."
(Parkhill, Dec. 18, 1909.)

640. A rhyme, said by a Parkhill informant (Dec. 18, 1909) to be a play rhyme in that locality, is, —

"Mother, may I go out and pick a rose?"

The answer is, —

"Yes, my darling daughter;
Hang your clothes on a hickory limb,
And don't go near the water."

A description of the game is not available. In Brant County it is found merely as a rhyme to entertain children, the first line being, "Mother, may I go out to swim?" (See p. 115, No. 380.)

641. Sally, go round the Sun. — In this game the children form a circle and hop in a circular direction. Every time the verse is repeated, they begin hopping the opposite way around. The verse is, —

Sally go round the sun,
Sally go round the moon,
Sally go round the chimney-top
Every afternoon.
(Toronto, Dec. 18, 1909.)

642. All the Birds of the Air. — One child, selected and called "the boss," gives names (usually names of birds) to all the others, except to one called the "fool," who is sent out of hearing. When all are ready, they call out, "Fool, fool, come to school! The bannock is ready for turning." The question is then asked (of the fool), "What were you doing all day?" Fool answers, "Stealing apples," or anything he thinks of. He then has to go away again. "Boss" now makes sure that every one knows his own name. "Fool" is called again, and again asked what he has been doing. This time he answers, —

"Reading the Bible
And rocking the cradle."

He then begins to guess which is which. Each person whose name is guessed correctly goes to "fool's" side, while the others belong to "boss." Sides are counted at the end, and the one having the greater number of "birds" is accounted the winner. (London, Ont., Nov. 20, 1909.)

A variant (from Ross Mount, Dec. 18, 1909) is said to have been played quite differently. One child is called "namer," and another "fool." The other children seat themselves in a row. "Fool" then goes away by himself, while "namer" whispers in the ears of the other children the name of some bird. When all is ready, "namer" cries, "Fool, fool, come to school, and pick me out the robin [or whatever bird he may think of first]." "Fool" comes and chooses a player. If he guesses correctly, the person whose name is guessed is called "a bad egg." If the guess is incorrect, the person named is called "a good egg." This continues until all but one child have been chosen. "Fool" and "namer" then go out of hearing and make a choice of two objects, such as "a gold ring," or "a gold brooch." The remaining child is then asked which of these he prefers. If he takes "fool's" choice, he is a "bad egg;" if "namer's," he is a "good egg."

The following game is reported from Paisley, Ont. (Dec. 11, 1909), as played by children at home in the evening: —

643. A tent of shawls is built over chairs, and all the players but one crouch inside. One player marches around the tent, while the leader inside asks, —

"Who goes round my house this dark night?"

The answer is, —

"Old Daddy Tom with his night-cap on."

The next question is, —

"What does he want?"

Answer, —

"A good fat sheep."

Reply from those in the tent, —

"Take the worst and leave the best,
And don't come back to bother the rest."

The outside player then reaches into the tent and seizes "a good fat sheep."

644. A game noted in Nova Scotia ("The Globe," Dec. 11, 1909) has the following rhyme: —

Up the hickory, down the hickory,
You must climb, you must climb;
Up the hickory, down the hickory,
If you want to catch me.

645. A Toronto game ("The Globe," Dec. 18, 1909) has this verse:—

Ring around a rosy,
Pocket full of posy,
Who pops down first? [1]

646. A game observed by the writer at Toronto is played by the children joining hands in a circle and singing, to the tune of "Yankee-Doodle," —

' I wrote a letter to my love,
And on my way I lost it;
A little doggie picked it up
And put it in his pocket."

A player who has been selected as "it" then runs around the outside of the circle, flicking a handkerchief first at one and then another, at the same time repeating, "I won't bite you, and I won't bite you," etc. Finally he throws the handkerchief at some one in the circle, and shouts "And I will bite you." The one who gets the handkerchief then gives chase, and, if he catches the other, takes the latter's place outside the ring. Then the game is repeated.[2]

An informant from London, Ont. ("The Globe," Nov. 20, 1909), mentions the following rhymes without giving details of the games: —

647. Hally-go-round my ging-a-ring,
My ging-a-ring, my ging-a-ring,
Hally-go-round my ging-a-ring
On a cold and frosty morning.
Choose east, choose west,
Choose the one that you love best, etc.

648. Here's a poor widow who's left alone,
And all her children married but one, etc.

The performance accompanying this verse resembles the preceding but with different words and tune.

649. Round apples, round apples, by night and by day,
They're trying to steal poor Kitty away.

[1] An English variant of this is, —

Round the ring of roses,
Pots full of posies.
The one who stoops last
Shall tell whom she loves best.

[2] A contributor to The Globe, Toronto (Dec. 11, 1909), gives an English version: —

I sent a letter to my love,
And on the way I dropped it;
And one of you has picked it up
And put it in his pocket.
It isn't you, and it isn't you, etc.,
But it is you.

650. Bread and wine
Is too fine,
Through the needle-eye, boys.[1]

651. "Saving the colors," or "French and English," had for its model "Nelson's signal:" —

"Tally-ho, tally-ho, tally-ho to Lochaber;
My mother learned me to hoe and to plough,
And to harrow and to herd the hielan' cow,
On the braes of Lochaber.
I can row a boat without no botheration;
To Loch Lochy I can sail with my own navigation," etc.

652. An informant from Freeborn, Ont. ("The Globe," Dec. 18, 1909), gives the following names of games played, or play rhymes used: —

Open the gates as high as the sky; and
Mother, may I go out to play?

653. From a Cornwall informant (Dec. 18, 1909) we have the following list: —

Gather in the Barley.
Jack Frost.
Pop! goes the Weasel.
Miss Jenny O'Jones.
King George's Son.
Three Dukes Arriving.
My Dog Buff.
Green Gravel.
London Bridge.
Here come the Jolly Sailors.
Fair Maids.
Here stands Mary.
Ring around-a-Rosy.

654. We also have the following French-Canadian titles from the same informant: —

Savez-vous planter des chous?
Frère Jacques, dormez-vous?
Sur le pont d'Avignon.
Ouvrez donc la porte.
Au clair de la lune.
La petite souris grise.
Le petit oiseau bleu.
J'ai du bon tabac dans ma tabatière.
C'était une bergère.
C'est un beau château.

[1] This resembles "London Bridge."

655. A simple type of play rhyme was given by G. N. Waugh. A pin is held concealed in the hand, the player at the same time inviting another to guess whether the head or the point is held outward. The formula used is, "Pick or po?" If the second player says "Po" and is incorrect, the first player says, "Give me a pin to make it so." If the second says "Pick," he may be requested to "give me a pin to make it stick." A correct guess also entitles the second player to receive a pin.

NURSERY RHYMES.

656. Rainbow rockingham,
Go away and come again!
(Mr. H. Hawkins, Toronto, 1909.)

657. Peter, Peter, pumpkin-eater,
Had a wife and couldn't keep her.
He put her in a pumpkin-shell,
And there he kept her very well.

658. This little pig went to market.
This little pig staid at home.
This little pig had nice roast beef.
This little pig had none.
This little pig cried, "Wee, wee, wee, wee!" all the way home.[1]

This little pig says, "I'll go and steal wheat."
This one says, "Where?"
This one says, "In grandfather's barn."
This one says, "I'll go and tell."
This one says, "Wee, wee, wee, wee!"

Both of the foregoing are related to very small children, the toes at the same time being counted or squeezed lightly, the great-toe first.

659. Cobbler, cobbler, mend my shoe.
Give it one stitch; give it two;
Give it three, and give it four,
And if it needs it, give it more.

660. "Let's go to bed!"
Said Sleepy-Head.
"Hold on!" said Slow.
"Put on the pot!"
Said Greedy-Gut;
"We'll eat before we go."
(W.)

661. A bloomin' little sparrow went up the water-spout.
Along came the rain and washed the bloomin' sparrow out.
Out came the sun and washed away the rain;
Then the bloomin' little sparrow went up the spout again.
(GW.)

[1] This verse is very familiar in Ottawa. (EB.)

This verse has the appearance of being recent, but was commonly used by informant as a child's rhyme.

662. Spin, spin, sparrow!
The dog has lost [1] his tail,
And he'll be hung to-morrow.
(H.)

The following "sell," or joke, is told to children when they have been importuning some one to tell them a story: —

663. I'll tell you a story about Jack and Marory,[2]
And now my story's begun.
I'll tell you another about Jack and his brother,
And now my story is done.

664. "Fire, fire!" said Mrs. Squire.
"Where, where?" said Mrs. Fair.
"Down town," said Mrs. Brown.
"Lord save us!" said Mrs. Davis.
(Brantford, Ont.)

665. Little Dick he was so quick,
He tumbled over the timber.
He bent his bow to shoot a crow,
And shot the cat in the window.
(V.)

666. Green Eye greedy-gut;
Eat all the world up.
(Brantford, Ont.)

667. A child requests another to "look up at Moses." As the latter looks up, he is given a smart stroke on the nose, to the accompaniment of the line, "Chop down noses!" (Brantford, Ont.)

668. The June-bug hath a gaudy wing;
The lightning-bug, a flame;
The bed-bug hath no wings at all,
But he gets there, just the same.
(GW.)

This verse seems to be more recent than the others, but had some currency in the locality named (Brantford).

669. Tobacco is an Indian weed.
It from the Devil doth proceed.
It burns your pockets, scents your clothes,
And makes a chimney of your nose.
(V.)

[1] Or "burnt."

[2] "Jack McGory" is substituted for "Jack and Marory" in an Ottawa version. (EB.)

670. Old Dan Tucker was a fine old man,
Washed his face in the frying-pan,
Combed his hair with a wagon-wheel,
And died with the toothache in his heel.
(Brantford.)

The following formulas are, or were, shouted by one child to another, with the idea of conveying scorn or ridicule: —

671. Nigger, nigger, never die!
Black face and shiny eye.
Turn-up nose and turn-up toes,
That's the way the nigger goes.[1]
(Shouted at Negroes; Brantford.)

672. Black man, black man, don't catch me!
But catch that little nigger behind the tree.
(Shouted at Negroes; Brantford.)

673. Fresh fish, all alive.
Four rotten out of five.
(Shouted at fish-peddlers; Brantford.)

674. Johnny on the wood-pile;
Johnny on the fence;
Johnny, get your hair cut,
Fifteen cents.
(Brantford.)

675. Paddy on the ocean;
Paddy on the sea;
Paddy caught a codfish,
But can't catch me.
(Brantford.)

676. Bert, Bert, lost his shirt;
Went to find it in the dirt.
(Toronto, 1911.)

677. Cowardy, cowardy custard;
Eat a barrel of mustard.[2]
(Brantford.)

678. Whistling Dick of Vinegar Hill
Sucks his milk through a quill.
(Sometimes shouted at a milkman; P. F. Vanderlip, Brantford.)

679. A rhyme based on the word "Preface," occurring in books, is the following.

[1] Compare p. 121, No. 408; also E. Bleakney, p. 166, No. 19.
[2] Familiar in Ottawa. (EB.)

Peter's Rabbits Eats Fish;
Alligators Catches Eels.

Then taking the word backwards, —

Eels Catches Alligators;
Father Eats Raw Potaters.
(Brantford.)

680. The twenty-fourth of May
Is the Queen's birthday.
If we don't have a holiday,
We'll all run away.
(Widely distributed.[1])

681. Ask your mother for fifty cents
To see the elephant jump the fence.
He jumped so high, he touched the sky,
And never came down till the fourth of July.[2]
(Brantford.)

682. Charlie chuck
Married a duck.
The duck died,
And Charlie cried.
(Brantford.)

683. Patty-cake, patty-cake, baker's man,
Bake a cake as fast as you can.
Roll it and roll it, and mark it with B,
And take it and bake it for baby and me.[3]
(Brantford.)

TONGUE-TWISTERS.

684. Peter Piper picked a peck of pickled peppers. If Peter Piper picked a peck of pickled peppers, where is the peck of pickled peppers Peter Piper picked?

685. She sells sea-shells.

686. The sun shines on the shop signs.

687. A big black bug bit a big black bear.

688. He thrusts his fists against the posts,
And still insists he sees the ghosts.

689. Three gray geese and three green ganders; gray were the geese, and green were the ganders.

690. She sawed six, slick, sleek, slim, slender saplings.

[1] Also known in New Dundee and Washington. Compare p. 116, No. 385.

[2] Nos. 680 and 681 are also familiar in Ottawa. (EB.)

[3] A version is found in Mother Goose's Book of Nursery Rhymes and Songs (J. M. Dent & Sons, Ltd., London, 1913), p. 59.

691. How much wood would a woodchuck chuck if a woodchuck would chuck wood?

692. An old-fashioned tongue-twister by the writer's grandmother, Mrs. E. W. Vanderlip, is, —

> Tobacco hic when you are well will make you sick;
> Tobacco hic will make you well when you are sick.

These must all be repeated rapidly to make them effective.

RIDDLES.

Riddles were formerly told, and are still to some extent, as a means of entertainment in the evening, particularly in the winter. Like many other folk-customs, the telling of riddles is falling into disuse with the introduction of more modern amusements. The following examples were collected in the neighborhood of Brantford and Toronto.

Several classes of riddles are found, including those depending on, —

(*a*) The solution of a puzzling combination;
(*b*) Puns or word-play;
(*c*) The ability to recognize an object from a grotesque or paradoxical description, a number of which suggest a reference to certain tabooed subjects, but do not in reality refer to such (some of the latter have been excluded as being unsuitable for general reading);
(*d*) Misleading questions;
(*e*) A joke or "sell" on the person of whom the riddle is asked.

(*a*) *Solution of a Puzzling Combination.*

693. A snail starts to climb out of a well twelve feet deep, crawling up two feet, and falling back one foot, each day. How many days will it take the snail to get out of the well? — Eleven days; as the snail does not fall back the last day, when it reaches the top.

694. A fox, a goose, and some corn must all be taken over a river in a boat, and only one of each of these can be taken at a time. The fox and the goose cannot be left together, nor the goose and the corn. — Take the goose over and leave it; then the corn, the goose being brought back; then leave the goose by itself and take the fox over, leaving the latter with the corn; the goose is brought over last.

695. A man, a woman, and their two sons, are to cross a river in a boat which will not hold more than 100 pounds. The man and woman each weighs 100 pounds, and the boys weigh 50 pounds each. — The two boys go over first. One returns and the woman goes over. The second boy then returns, and the two boys go across together. One boy takes the boat back, and remains while the man crosses over. The boy on that side then goes back and gets his brother.

696. Brothers and sisters have I none,
But this man's father is my father's son.
Who is referred to?
The speaker himself.

697. Two *n*'s, two *o*'s, an *l* and a *d*,
Now see what you can spell for me.
London.

698. If Dick's father is Tom's son, what relation is Dick to Tom? — Grandson.

699. It wasn't my sister, nor my brother,
But still was the child of my father and mother.
Who was it?
Myself.

(*b*) *Puns or Word-Play.*

700. Where does all the snuff go to? — No one nose (knows).

701. Why is the wick of a candle like the city of Athens? — Because it's in Greece.

702. What kind of sickle is most seen in winter? — An icicle.

703. Where were the first doughnuts fried? — In Greece.

704. When is a door not a door? — When it is ajar.

705. Black and white and read (red) all over. — A newspaper.

706. Why is a cherry like a book? — Because it is red (read).

707. Why is a griddle-cake inhabited? — Because there is a little Indian (meal) in it.

708. Why are some girls like an old musket? — Because they use lots of powder, but won't go off.

709. As I was going over London bridge, I saw a boat. It was crowded with people, but there wasn't a single person in it. How was this? — They were all married.

710. Why is a married man like a candle? — Because he sometimes goes out at night when he shouldn't.

711. Why is it not safe to have your lover in a room where there is corn? — Because it has ears.

712. Why is it not safe to dress before potatoes? — Because they have eyes.

713. Why is a chrysalis like hot gingerbread? — Because they both make the butter fly.

714. What is that which is invisible (in visible), yet never out of sight? — The letter *i*.

715. Which are the most seasonable clothes? — Pepper and salt.

716. What is that which divides by uniting and unites by dividing? — A pair of scissors.

717. Why will scooping out a turnip be a noisy process? — Because it makes it hollow ("*holler*").

718. Why would a pelican make a good lawyer? — Because he knows how to stretch his bill.

719. What is the difference between a spendthrift and a feather bed? — One is hard up; the other, soft down.

720. Spell "elder-blow tea" with four letters. — *L*- double *o*- *t*.

721. When is a petticoat like a shoe? — When it is laced.

722. What tree bears the most fruit for market? — The axle-tree.

723. Why are some people like cider? — Because they remain sweet until they begin to work.

724. When is a shoe like a keg of beer? — When it is being tapped.

725. Why are sugar-plums like race-horses? — The more you "lick" them, the faster they go.

726. If the B mt, put :
If it b . putting :

Solution. — If the grate be empty, put coal on (colon).
If it be full, stop putting coal on.

727. When does a farmer double up a sheep without hurting it? — When he folds it.

728. When a man who has a cross wife sees her in jail, what letter of the alphabet could he name? — Letter *b* (let her be).

729. Why are tow-boats like people? — Because some tow (toe) out and others tow in.

730. When is a robber like a bird? — When he is a robin (robbing).

731. A man is at the top of the hill, and yet is at the bottom. How can this be? — "Yet" is the name of his dog.

732. Why is a bald head like heaven? — Because there is no parting or dyeing there.

733. What is the difference between a donkey and a postage-stamp? — One you lick with a stick, and the other you stick with a lick.

734. When are women like candles? — When they sputter.

735. Which would pay the least to see a show, — a duck, a frog, a lamb, or a skunk? — The skunk. The duck has a bill; the frog has a greenback; the lamb has four quarters; while the skunk has a bad scent (cent).

736. What is the difference between your granny and your granary? — One is your born kin; the other, your corn bin.

737. Why is a dog catching hold of his tail a good manager? — Because he makes both ends meet.

738. When is a pretty girl like a ship? — When she has a buoy (boy).

739. When is a person not himself? — When he is a little pale (pail).

740. Why is the Prince of Wales like a dull day? — Because he is likely to reign (rain).

741. When does a cow become real estate? — When she is turned into a field.

742. Upon a hill there is a mill;
By the mill there is a walk;
Under the walk there is a key.
Milwaukee.

743. Why is a polka like beer? — Because there are so many hops in it.

744. Why is a newspaper like a wife? — Because every man should have one of his own.

745. Why are the tongs, the poker, and the shovel like titles of nobility? — Because they belong to the grate (great).

746. When is a chair like a lady's dress? — When it is sat in (satin).

747. What is it that every one wishes to have, yet tries to get rid of? — An appetite.

748. When is a boy not a boy? — When he is a spoon.

749. What is the difference between a cow and a rickety chair? — One gives milk; the other gives way (whey).

750. When is a dog like a boy doing arithmetic? — When he puts down three (feet) and carries one.

751. What is the difference between a lover and an old maid? — One kisses the misses; the other misses the kisses.

752. When is a candle like a tombstone? — When it is set up for a late husband.

753. When is a jug like a side-saddle? — When it holds a gallon ("gal" on).

754. With what two animals does every one go to bed? — With two calves.

755. What is needed (kneaded) most in the world? — Bread.

756. What is the difference between a locomotive and a runner? — One runs a train; the other trains to run.

757. Why is a burnt-down lamp-wick like Saturday night? — Because it's the end of the wick (week).

758. If a man had twenty sick sheep (six sheep), and one died, how many would be left? — Nineteen.

759. Why is the letter *t* like Easter? — Because it's the last of Lent.

760. Why is a cry-baby's mouth like a tavern door? — Because it is always open.

761. Why is the letter *f* like a cow's tail? — Because it is the end of beef.

(*c*) *Grotesque or Paradoxical Descriptions of Objects.*

762. What goes through the bush and through the bush and never touches the bush? — The sound of a cow-bell. (This answer has several variations. Sometimes it is said to be "the tick of a watch," or "a watch in a man's pocket.")

763. What goes through the water and through the water and never touches the water? — An egg inside of a duck.

764. Ink, ank, yon bank,
Ten drawing four.
A person milking a cow.

765. As I went over London bridge, I met my sister Mary; I cut off her head and drank her blood, and left her body standing. — Whiskey in a bottle.

766. Big at the bottom and small at the top,
And a thing in the middle goes whippety-whop.
A churn.

767. What goes in and out, and in and out, and still never moves? — A rail fence.

768. Round as an orange, deep as a cup;
All the king's horses can't pull it up.
A well.

769. Two legs sat upon three legs with one leg in his lap. In comes four legs and picks up one leg; up jumps two legs and picks up three legs and throws it at four legs to make him fetch one leg back. — A man sitting on a three-legged stool with a leg of mutton in his lap. In comes a dog, which grabs the leg of mutton; the man then jumps up and throws the stool after the dog in order to get the leg of mutton back.

770. Twenty-four white cows standing in a stall;
Along comes a red bull and licks over all.
The teeth and tongue.

771. Round as a well, deep as a bowl,
Long handle, little hole.
A frying-pan.

772. Four legs up, and four legs down;
Soft in the middle, and hard all around.
A bed.

773. Old Mother Twitchet has but one eye,
And every time she jumps the gap,
She leaves a bit of her tail in the trap.
A needle and thread.[1]

774. What does a rich man keep that a poor man throws away? — What he blows from his nose (the rich man using a handkerchief).

775. The more you take away, the larger it grows. What is it? — A hole.

776. What is that which is lower with a head than without one? — A pillow.

777. What is the first thing a man plants in his garden? — His foot.

778. A little house full of meat,
No door to go in and eat.
A nut.

779. Black within, red without,
Four corners all about.
A chimney.

780. Round the house and round the house, and yet stands in the corner. — A broom.

781. Full to the brim,
Without crack or seam.
An egg.

782. Brown I am and much admired;
Many horses have I tired;
Tire a horse and worry a man;
Tell me this riddle if you can.
A saddle.

783. As I was going through a field of wheat,
I found something good to eat.
It wasn't fish or flesh or bone.
I kept it till it ran alone.
An egg.

784. What walks with its head downward? — A nail in a shoe.

785. A riddle, a riddle as I suppose;
A hundred eyes, but never a nose.
A coal-sifter.

786. Over the water and under the water, and never touches the water. — A woman crossing a bridge with a pail of water on her head.

[1] Practically the same riddle is found in Mother Goose's Book of Nursery Rhymes and Songs (Everyman's Library, J. M. Dent & Sons, Ltd., London, 1913), p. 157. In one version heard by the writer the name given was "Twitch-Head" instead of "Twitchet."

787. What goes up the hill and down the hill and yet stands still? — A road.

788. I tremble at each breath of air,
And yet can heaviest burdens bear.
Water.

789. When may a man's pocket be empty, and yet have something in it? — When it has a hole in it.

790. When is a cat not a cat? — When it is a kitten.

791. You feel it; you never saw it, and never will. — Your heart.

792. What never asks a question, but often requires an answer? — The door-bell.

793. In marble halls as white as milk,
Lined with skin as soft as silk,
Within a fountain crystal clear,
A golden apple doth appear.
No doors are there in this stronghold,
Yet thieves break in and steal the gold.
An egg.[1]

794. What has a bed, yet never sleeps; and has a mouth, yet never eats;[2] and always keeps a-moving? — A river.

795. What is that which has never been felt, seen, or heard, never existed, and still has a name? — Nothing.

796. When I went through the garden gap,
Who should I meet but Dick Redcap,
With a stone in his head and a stem in his throat.
Now guess this riddle and I'll give you a groat.
A cherry.

797. Little Miss Nannycot
In a white petticoat
And a red nose;
The longer she stands,
The shorter she grows.
A candle.

798. Use me well, and I am everybody;
Scratch my back, and I am nobody.
A looking-glass.

799. What is that which nothing is, and yet it has a name? — A shadow.

[1] See Mother Goose's Book of Nursery Rhymes and Songs (J. M. Dent & Sons, Ltd., London, 1913), p. 157.

[2] A variant has "yet never speaks."

800. Formed long ago, yet made to-day;
Employed when others sleep;
What few would care to give away,
And fewer still to keep.
A bed.[1]

801. I'm in every one's way,
Yet no one I stop;
My four arms in every way play,
And my head is nailed on at the top.
A turn-stile.[2]

802. Round the house and round the house and leaves a white glove in the window. — Snow.

803. Hooked, crooked, notched, and straight. — A steelyard.

804. Niddy, noddy,
Two heads and one body.
A wheelbarrow.

805. What is that which you cannot hold ten minutes, although it is as light as a feather? — Your breath.

806. What is that which is neither flesh nor bone, and yet has four fingers? — A glove.

807. What is that which increases the effect by reducing the cause? — A pair of snuffers (for a candle).

808. Ten men's length, ten men's strength, ten men can't tear, yet a little boy walks off with it. — A rope.

809. What is it that every one has at the same time? — A name.

810. There was a thing just four weeks old,
When Adam was no more;
Before that thing was five weeks old,
Old Adam was fourscore.
The moon.

811. What is that which walks on four legs in the morning, two at noon, and three at night? — A man, who creeps when he is a baby, walks on two legs when he is grown, and uses a staff (walks on three legs) when he is old.[3]

[1] See Mother Goose's Book of Nursery Rhymes and Songs (London, 1913), p. 158.

[2] A version from Mother Goose's Book of Nursery Rhymes and Songs (London, 1913), p. 156, is, —

I'm in every one's way,
But no one I stop;
My four horns every day
In every way play,
And my head is nailed on at the top.

[3] This is the familiar riddle credited to the Sphinx which infested the neighborhood of Thebes. See classical mythology.

812. Up and down, up and down,
Touching neither sky nor ground.
A pump-handle.

813. What is that which flies high and flies low, has no feet, and yet wears shoes? — Dust.

814. A house full, a hole (or yard) full,
Yet you can't catch a bowlful.
Smoke.

815. What force or strength cannot get through,
I, with a gentle touch, can do;
And many in the street would stand,
Were I not, as a friend, at hand.
A key.

816. The man who made it had no use for it; the man who bought it didn't want it; the man who got it didn't know it. — A coffin.

817. What is that which constantly changes its habit while it lives, is buried before it is dead, and whose tomb is valued wherever it is found. — Silkworm.

818. What is that which, after we have fastened, bolted, locked, and barred the house, placed a watchman on guard, and taken the keys with us, yet, before morning, goes out in spite of us? — A fire in the grate.

(*d*) *Misleading Questions.*

819. As I was going to St. Ives,
I met a man with seven wives,
Each wife had seven sacks;
In each sack were seven cats;
Each cat had seven kits.
Kits, cats, sacks, and wives,
How many were going to St. Ives?
Just I.[1]

820. Timothy Titus took two ties to tie up two tall trees. If Timothy Titus took two ties to tie up two tall trees, how many *t*'s are there in "it?" — There is only one *t* in (the word) "it."[2]

821. Why does a baker wear a cap? — To cover his head.

[1] The joke depends on the fact that some do not notice that the speaker "met" the man with the seven wives, and that consequently the latter must have been going in an opposite direction. See Mother Goose's Book of Nursery Rhymes and Songs (London, 1913), p. 156.

[2] A variant is found in Mother Goose's Book of Nursery Rhymes and Songs (London, 1913), p. 154. A variant obtained by the writer is: "Thomas of Tiddimus took two ties to tie up two tall trees. 'Testable, terrible Thomas of Tiddimus! how many *t*'s are there in it?"

822. If there are five birds on a tree, and a hunter kills two of them and these fall down, how many are left in the tree? — None; the rest have flown away.

823. If a cord of wood costs six dollars, how much molasses can you put into a two-quart pail? — Two quarts.

824. What comes after cheese? — Mouse.

825. On which side of the church is the yew-tree planted? — The outside.

826. How many sides has a pitcher? — Two, — an inside and an outside.

827. What will a leaden bullet become in water? — Wet.

828. Where did Noah first strike a nail in the ark? — On the head.

829. What most resembles the half of a cheese? — The other half.

830. What would make more noise than a pig in the attic? — Two pigs.

831. How many black beans will it take to make five white ones? — Five, if the skins be taken off.

832. How can you keep a rooster from crowing on Sunday? — Kill him on Saturday night.

833. Tom went out, and his dog with him. The dog went not before, behind, nor on one side of him; where, then, did he go? — On the other side of him.

834. What is the difference between the north and south poles? — All the difference in the world.

835. Why does a hen cross the road? — To get to the other side.

(*e*) *Jokes on the Person of whom the Riddle is asked.*

836. There is a jackass on one side of a river, and a haystack on the other. The jackass cannot swim or wade across, go over in a boat, or go around. What will he do? — The person of whom the riddle is asked eventually says, "I give up;" when the one who proposed the riddle says, "Just as the other jackass did."

837. What is the difference between a jackass and an elephant? — When the person addressed gives up, the first speaker says, "You would be a nice one to send to buy a jackass." [1]

838. Put twelve horses in eleven stalls, placing one horse in each stall. — When the person addressed asks how it is done, the first speaker says, "It would have to be given up."

BALLADS AND SONGS.

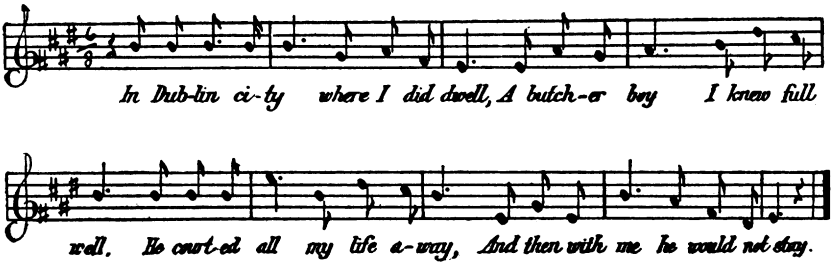
There seem to be comparatively few really old folk-ballads in actual use in Ontario at present, although there are indications that these

[1] This riddle, like some of the others, has several variants, in which other objects are substituted, such as "a turnip and a package of oatmeal," etc.

were formerly quite prevalent or popular, particularly in the country districts. Modern conditions have evidently caused a decline in balladry, although there is no doubt that an intensive study among the old people would produce interesting results.

On the other hand, conditions favorable for balladry are still found among the shanty-men or lumbermen, some of whom claim to be able to sing all night without repeating a song. Old folk-songs in considerable variety must have been preserved in this way. We have, unfortunately, so far not had the opportunity of attempting the collection of such material.

The Butcher Boy.



In Dublin city where I did dwell,
A butcher boy I knew full well.
He courted all my life away,
And then with me he would not stay.

There is an inn in this same town,
Where my love goes and sits him down:
He takes a strange girl on his knee,
And he tells to her what he don't tell me.

It's grief for me; I'll tell you why;
Because she has more gold than I.
Her gold will melt, and her silver fly.
In time of need she'll be as poor as I.

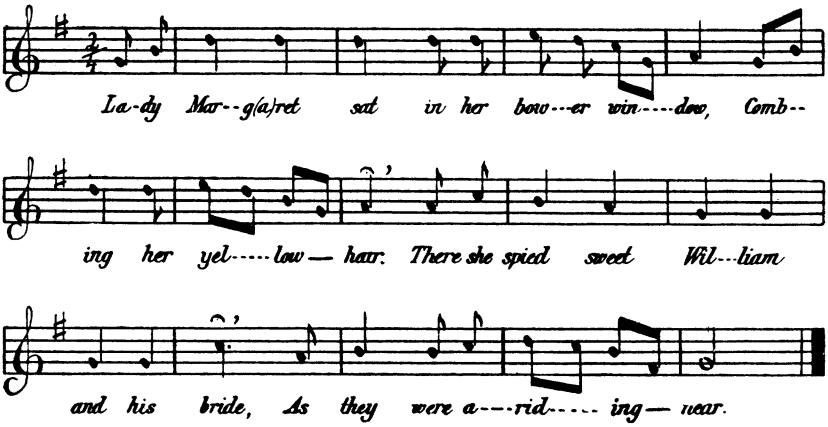
I went upstairs to make my bed,
But nothing to my mother said.
. . . . . .
. . . . . .

There is a bird on yonder tree;
They say he's blind and cannot see.
That must have been the way with me
When I fell in bad company.

Then dig my grave both wide, long, and deep;
Put a marble stone at my head and feet;
And on my grave put a turtle-dove.
To show the world that I died for love.

The well-known college-song, "There is a tavern in a town," is evidently a version of this, which was obtained from Mrs. N. C. Waugh, who learned it from her mother.

Margaret and William.[1]



He[2] called up his merry men all,
  By one, by two, and by three;
Saying, "I'll away to fair Margaret's bower,
  By the leave of you, my dear."

And when he came to Margaret's bower,
  He knocketh at the door;
And who was so ready as her seven brothers
  To rise and let him in?

"I'll do more for thee, Lady Margaret so fair,
  Than any of thy kin,
For I will kiss thy pale, cold lips,
  For you cannot kiss mine."

Lady Margaret died, as it might be, to-day;
  Sweet William died on the morrow:
Lady Margaret died out of pure, pure love;
  Sweet William died out of sorrow.

Lady Margaret was laid in the cold churchyard,
. . . . . .
Out of her breast there sprang a rose,
  And out of sweet William's a brier.

[1] Introductory verses forgotten, also a verse describing how Lady Margaret threw herself out of a window, and the last verse.

[2] William.

This version was obtained also from Mrs. N. C. Waugh, who had often heard her mother sing it. It was recalled by the informant with some difficulty, and with the assistance of a version very like it found in Percy's "Reliques of Ancient English Poetry."[1] It is probable that several entire verses have been forgotten.

The Hanging Limb (A Shanty-Man's Song).

Come, all ye sons of Canada, wherever you may be,
And listen to my tale of woe, and mark it in Fort Knell;
And do not leave your own dear homes, but by your parents stand;
And if ever you're forced to look for work, keep clear of Michigan.

Right well I knew that handsome lad whose name was Harry Done.[2]
His father was a farmer, the township of Aldone.
He had everything he wished for, and a farm of good land;
But he thought he would spend a winter in the woods of Michigan.

The morning that he left his home, his mother to him did say,
"Now, Harry boy, take my advice and on your farm stay;
For if you leave your mother, likewise your sister dear,
There's something tells me that on earth your face I'll ne'er more see."

But Harry gayly laughed at her: "Say, mother, don't you fear!
For when the spring is opened, I am coming straight back here."
Then he went straight to Bay City, where he hired in a lumber king;
And straight from that he took his course to the woods of Michigan.

He worked three months quite merrily, and ofttimes would write home,
"The winter will soon be over, and [in] spring I am going home."
As he rose one morning from his bunk, his face it wore no smile,
As he called his chum outside the door, whose name was Charlie Loyal.

"O Charlie Loyal! I had a dream which fills my heart with woe.
I fear there's something wrong at home, and home I ought to go."
But his comrade only laughed at him, which cheered him for a while,
Saying, "Harry boy, it's time for work; let's go and fell the pine."

He worked away till ten o'clock, while on that fatal day,
When a hanging limb fell down on him and crushed him where he lay.
His comrades gathered round him to pull the limb away,
When he opened his eyes and faintly smiled, and this to them did say:—

"Now, comrades, I am dying; may the end come right soon,
And may the Lord in his mercy look on my friends at home."
In two or three days after, his body was sent home,
Containing all [that] remained on earth of poor young Harry Done.

And when his mother saw him, she fell down like a stone.
They picked her up, but her heart was broke when Harry he came home.

[1] Everyman's Library (J. M. Dent & Co., London), 2 : 262.
[2] Probably intended for "Doan."

His poor old aged father he lingered for a while,
But never till the day he died was known to wear a smile.

In less than three months after, they buried the poor old man.
Now, who can say no deadly curse hangs over Michigan?

(Informant, Roy Hutchison, Manitoulin Island, Ontario.)

Pat O'Brien.

(A Shanty-Man's Song.)

A friend of mine named Pat O'Brien
On board a Broadway car did ride.
At Highlandsford (?) he did reside,
[When] his daily work was done.

The reason that he came to ride,
He couldn't walk; he had betide
A pick and shovel, and, beside,
A turkey he had one.

He set the turkey on a seat;
Himself sat down beside.
With pick and shovel at his feet,
He settled down to ride.

When the car got overloaded,
The conductor to him said,
"You will have to move your turkey, sir!
Let the man sit down instead."—

"Not on your life!" says Pat O'Brien;
"The turkey belongs to me.
The lovely bird is not saying a word,
And it knows no odds to ye."

And down in his dip went Pat O'Brien.
These words he did repeat:
"You will not disturb my turkey bird;
I'll pay for the turkey's seat."

A lady then came in and sat
Directly opposite to Pat.
She wore beneath her upper wrap
A dress cut décollette (*décolletée*).

The car was warm, so much so that
The lady soon removed her wrap.
It was pleasing to the gapes (?) of Pat
A lovely neck to see.

Paddy got admiring her neck
And her shoulders fair;
And the lady she got angry
At Paddy's hardened stare.

When she couldn't stand it longer,
And she removed her wrap,
And when she yelled out, "Rubber-neck!"
She looked right straight at Pat.

"Not on your life!" says Pat O'Brien,
"It's a dollar to a dime;
And if it is not, begob!" says he,
"It is surely genuine.

"And if it is not," says Pat O'Brien,
"As sure as my name is Pat,
It's a blamed good imitation;
You may bet your life on that."

Two ladies who sat close to Pat,
Both much amused, decided that
They would have a little fun with Pat;
So one of them she said, —

"To ride on cars I never care;
You find so many Irish there.
They're enough to drive one to despair,
They have such vulgar ways."

"Very true!" says lady two;
"And they're always in the way;
And where those Irish do resort,
I try to stay away.

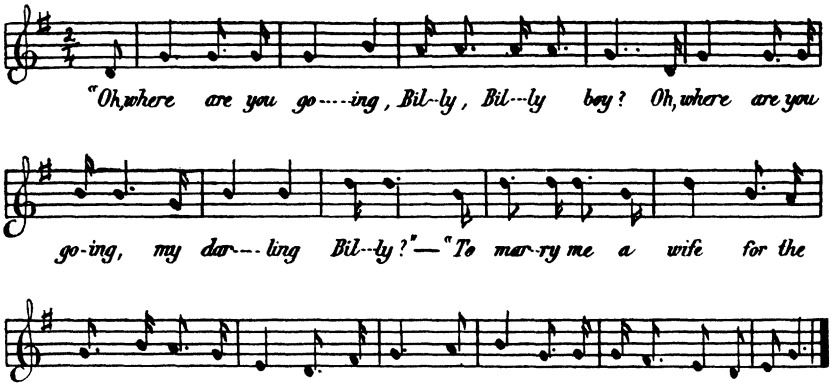
"You will find them at the seashore,
At operas, balls, and shows.
You will find those vulgar Irish,
No matter where you go."

"Not on your life!" says Pat O'Brien.
You could see that he was mad.
"And to rid yourself of those Irish now,
I am sure that I would be glad."

He grabbed his pack, did Pat O'Brien,
And grumbled like a bear.
"To hell," says he, "with the both of ye!
You will find no Irish there."

(Informant, Naaman McCutcheon, Manitoulin Island, Ontario).

Oh, where are you going, Billy, Billy bo [1]



(Informant V.)

FOLK-TALES.

Tales seem very few in number, with a preponderance of the "noodle" or simpleton type over other classes.

The Irishman and the Mare's Egg.

An Irishman had not been long in this country when he was sold a pumpkin by a country fellow, who told him that it was a "mare's egg." The Irishman continued his journey, carrying the pumpkin; but he soon got tired, and sat down to rest on the crest of a hill. The pumpkin rolled down the slope and was smashed to pieces. As it hit a brush-heap at the bottom, a rabbit ran away; and the Irishman jumped up, shouting, "Catch him, catch him! He is a race-horse." (Referred to by C. M. Barbeau; see "Wyandot Tales including Foreign Elements," JAFL 28 : 95.)

The Irishman and the Lost Gun.

An Irishman once went out hunting in a boat. After some time his gun accidentally fell overboard. "I'll get it later on," said he; so he took out his knife and made a nick in the side of the boat to mark where the gun had fallen over. He then rowed away for help. Presently he returned with assistance, and showed his companion how he had marked the position of the lost article. (G. N. Waugh, Brantford.)

The following variant, stated to be current among American sailors, is given by Capt. Midford.

[1] The last word of the text should be "mammy" instead of "mother." The correction could not be made on the plate.

The Ship's Cook and the Lost Bucket.

A ship's cook was dipping up some sea-water in a pot, intending to cook some meat in it (a process which sailors are well aware renders the meat extremely tough), when he let the pot slip and fall overboard. He immediately marked the place on the side of the vessel, saying, "I shall go and get the grappling-irons."

The Irishman and the Green Cheese.

A couple of Irishmen once were travelling along, when they saw the reflection of the moon in the water. One of them asked, "What is it?" The reply was, "It is a green cheese." So they proposed to get it by climbing out on the limb of a tree, one Irishman hanging fast to the limb and lowering the other by grasping his ankles. Just as the latter was hanging suspended in mid-air, the Irishman who was holding him said, "Hold on, below there, till I spit on me hands!" And he let go. The other fell with a splash into the water.[1] (G. N. Waugh, Brantford.)

The Irishman and the Feather.

An Irishman, recently arrived in the country, was told that a very fine bed indeed could be made of feathers.

Finding a feather one day, he placed it on a stone, and lay down with his head upon it. After giving it a good trial, he said, "If one feather is so hard, what would a whole lot of them be like?" (Mrs. N. C. Waugh, Manitoulin Island.)

The Irishman and the Trick.

An Irishman one day met a man who asked him if he would like to see a good trick. As the answer was, "Yes," the man placed his hand on a stone, and said, "You may strike at my hand as hard as you like with your fist, and I'll bet you can't hurt me at all."

The Irishman thought this was pretty good, so he drew off and aimed a tremendous blow at the hand, when the man quickly drew it back, and the other only hit the stone.

The Irishman now thought he would try the trick on some one else. Upon meeting another fellow, he asked him, "Do you wish to learn a good trick?" — "Yes," was the answer. As there was no stone at hand, the Irishman placed his hand over his face, and said, "You may strike as hard as you like, and I'll bet you can't hurt my hand." Just as the man struck at the hand, the Irishman drew it aside, and received the blow in his face.[2] (G. N. Waugh, Brantford.)

[1] Several variants or parallels of this story are mentioned in The Book of Noodles, by W. A. Clouston (London, 1903), pp. 46–51.

[2] Familiar also in Ottawa. (EB.)

The Irishman who fell Head first into the Bog.

A couple of Irishmen were crossing a bog, when one of them fell head foremost into the mud. His companion tried to get him out; but, as he was unable, he ran away for help.

The man to whom he applied asked how far the other had sunk into the mud. "Up to his ankles," replied the Irishman. "Oh! if that's all," said the man, "he can get out by himself."—"Begorra!" rejoined the Irishman, "he's in head first up to his ankles." (G. N. Waugh, Brantford.)

The Irishman and the Peaches.

An Irishman recently arrived from the Old Country felt like trying some peaches of which he had heard a great deal. In gathering some, he picked up a frog and swallowed it. "Have *payches* got legs?" he asked. Some one replied, "They have none."—"Be jabers! then," said he, "I've swallowed a *shtraddle*-bug (straddle-bug)!" (G. N. Waugh, Brantford.)

Pat and the Devil.[1]

There was once a country parson badly crippled with rheumatism, who had an Irishman employed to carry him about on his back.

Quite late one evening the parson was being brought home, when he discovered that he had forgotten his sermon at the church. Shortly before this, so it happened, a wealthy parishioner had died, and willed that all his money was to be buried with him. A couple of rascally fellows were about to dig up the body and steal the money, being totally unaware that the dead man's relatives had already removed the coin. When they dug the body up, the thieves found nothing but hickory-nuts, which had been substituted by the relatives. Not so easily disappointed, one of them said, "Remain here while I steal a sheep from the farm over there." Pat and the parson were then returning for the sermon. The thief in the churchyard, thinking it was his companion returning with the sheep, cried out, "Is he fat or lean?" Pat dropped the parson at once, saying, "Fat or lean, be jabers! you can have him," and he quickly ran for home. Getting up, the parson also ran, never again to be bothered by rheumatism.

Pat, ever after, thought it was the Devil he had seen in the churchyard, cracking nuts on a tombstone. (G. N. Waugh, Brantford.)

A variant of the foregoing noodle story was received from H. G. Hawkins, Toronto, 1909:[2]—

[1] A very similar version or parallel was found in Fairy Legends and Traditions of the South of Ireland, by Thomas Crofton Croker.

[2] A similar version is known in Ottawa. (EB.)

Two boys had been out picking butternuts. As they were returning home in the evening, they went into a graveyard to divide up their nuts. One boy said, "You take this one, and I'll take that one. You take this one, and I'll take that one."

Just then an Irishman happened along. Hearing what the two boys on the tombstone were saying, so badly frightened was he, that he ran off as hard as he could. A man stopped him and asked what he was running for. "Sure," said he, "the Devil is up at the graveyard; and they're sortin' out the dead." — "Go on with your nonsense!" answered the man; "come, and we'll both go back together."

By then the boys had finished dividing the nuts, except two that they had dropped outside the gate. Just as the Irishman and his friend were coming up, one boy said, "Well, there's two outside. You take one, and I'll take the other." When they heard this, the two men ran, and never stopped running until they had reached home.

Big Devil and Little Devil.

A young man living in the country decided one evening to go to see his girl friend. Hearing of this, another chap decided to frighten him: so he got a white sheet, wrapped himself in it, and hid along the road where the other was to pass. Informed of the intended trick, the first one, who was a much smaller fellow, also wrapped himself in a sheet just before coming to the other's hiding-place. When the latter burst out upon his intended victim, he was so terrified at the ghostly-looking figure, that he ran away as fast as he could, followed closely by the other. A neighbor, seeing the two figures tearing along the highway, cried out, "Run, big devil! The little devil's after you."[1] (Ida Mastin, Manitoulin Island.)

The Lazy Man.

There was once a man who was so lazy that his neighbors finally decided to bury him alive, to be rid of him. As they were driving with him along the road to the cemetery, a farmer stopped them, and asked, "What are you going to do?" After having heard their explanation, he said, "Why! don't do that! I am willing to give him some corn rather than see him buried alive. That will keep him for a little while." The lazy man raised his head, and asked, "Is the corn shelled?" — "No!" replied the farmer. "Well then, boys, drive on!" said the other. (Mrs. N. C. Waugh; told by her mother, Mrs. R. Hutchison.)

The Negroes and the Bear.

Two Negroes, walking through the woods, came to a hollow tree that had been scratched as though something had climbed up. One

[1] A well-known variant of this has it, "Run, big scare! Little scare's after you."

of them offered to go up and have a look, while the other remained watching below. The Negro in the tree shouted that he had seen bear-cubs. As he descended into the hollow to get them, the old bear came back and began scrambling up. The Negro who was watching at first did not know what to do; but he finally grabbed the bear's tail, and succeeded in stopping it just as it was entering the hollow, which made it quite dark inside. The Negro inside the tree shouted, "What *dawken* de hole?" — "You soon know what *dawken* de hole if de tail break!" shouted his comrade. (G. N. Waugh, Brantford.)

The Hunter and the Bear.

A hunter was once chased by a bear. Dropping everything, he climbed a small tree. Up came the bear, and the tree began to bend. A companion some distance away shouted, "Pray!" — "I don't know how," answered the first fellow. "Say something!" rejoined the other. So the fellow in the tree prayed, "Good God! Don't you know there's only room for one here?" [1] (Simeon Gibson, Brant County, 1914.)

Stupid's Mistaken Cries.

The point in a well-known class of folk-tale results from the grotesque misunderstanding or forgetting of instructions to be delivered to some one.

Mrs. E. W. Vanderlip (Langford) used to tell of a boy who was sent to a neighbor's for some horehound (an herbal medicine). The boy started off, repeating as he went, "Horehound, horehound!" . . . Having stumbled, he got up, saying, "Greyhound, greyhound, greyhound." . . .

(A reference to this class of stories was noted in JAFL 3 : 293.)

Wonder-Story for a Child.

An old woman went to the churchyard, and saw a man in his coffin, with worms crawling out and worms crawling in. She said to the parson, "Shall I be like that when I'm dead, with the worms crawling out and worms crawling in?" The parson answered, "Yes!" (The story-teller here raises his voice and seizes the child, repeating,) "You'll be like that when you're dead, with the worms crawling out and the worms crawling in." (Informant, Miss A. Allan, Toronto, 1910; English.)

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[1] A variant describes a Negro as praying, "O Lord! if you can't help me, don't help the bear." A variant of this is familiar in Ottawa. (EB.)